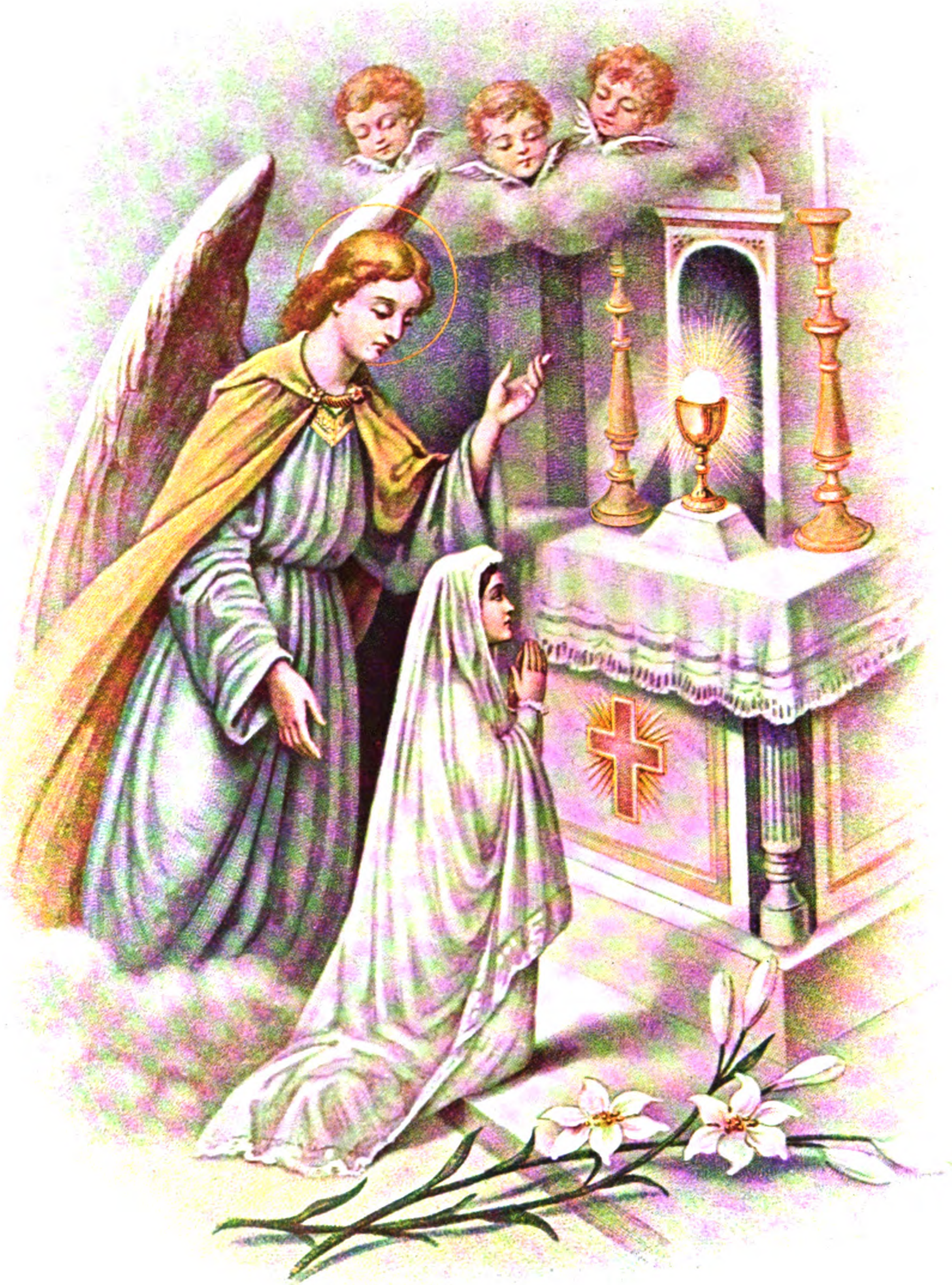


The Manual of the Holy Catholic Church

James J. McGovern, McGovern, James Joseph, 1839-1914



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OF THE

HOLY CATHOLIC CHURCH

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LIGHT FROM THE ALTAR

OR

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The Ceremonies of the Church, Acts of Adoration in the Home, The Holy Rosary, A Simple Method of Confession, The Holy Way of the Cross, How to Assist the Sick and Dying, Golden Thoughts on the Principal Feasts, and the Principal Feasts and Fasts Explained. With Chapters on The Happiness of Heaven, The Veneration and Invocation of the Saints, Our Guardian Angels, The Veneration Due the Mother of God and the Use of Holy Images.

INCLUDING

Selections from Writings and Sayings of the Saints, The Religious and Moral Training of Children, The Duties of Children to Their Parents and Explanations of Important Facts in Church History.

TO WHICH IS ADDED

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BY

REV. JAMES J. McGOVERN, D. D.

PUBLISHED WITH THE APPROBATION OF

THE MOST REV. JAMES EDWARD QUIGLEY, D. D.

ARCHBISHOP OF CHICAGO

CATHOLIC ART AND PUBLICATION OFFICE, CHICAGO, ILL.

Jacobus Eduardus

Dei et Apostolicae Sedis Gratia

Archiepiscopus Chicagiensis.

Imprimatur,

+ James Edward,
Archbishop of Chicago.

Chicago Ill.
Aug 24th, 1906,



Dedication

To His Grace

The Most Reverend

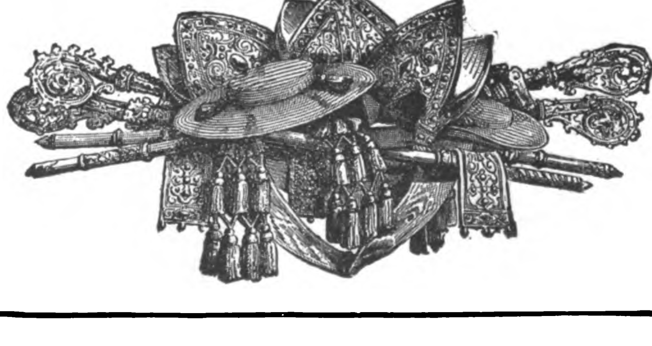
James Edward Quigley, D. D.,

Archbishop of Chicago,

This volume is respectfully dedicated.

James J. McGovern, D. D.

Chicago, Illinois,
Feast of the Assumption,
August 15, 1906.



THE MANUAL

OF

THE HOLY CATHOLIC CHURCH

SECOND PART

LIGHT FROM THE ALTAR

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MATER DOLOROSA

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LIGHT FROM THE ALTAR

OR

THE TRUE CATHOLIC

IN

THE CHURCH OF CHRIST

The Ceremonies of the Church

CHAPTER I

EXPLANATION OF RELIGIOUS CEREMONIES

Q. What is properly meant by a rite or ceremony?

A. A rite or ceremony, taken in its most general sense, is an outward action or sign, used to bring to our minds some truth which does not fall under the senses or to excite certain sentiments in the minds of those who witness it, or to testify to others the affections of our souls. Thus, in all courts of justice, there are certain outward forms or ceremonies appointed to be observed, as necessary for carrying on the business done there, with regularity and order. The distinguishing robes and other badges of office used by magistrates, are so many ceremonies which bring to our mind the dignity of their station, and the authority with which they are vested, and excite in us the necessary respect and veneration due to their character. In common life itself, the outward actions of bowing or uncovering the head to one another, are ceremonies by which we testify our mutual regard and esteem; and the very rules of good breeding in company, are but so many rites or ceremonies, by which we express our respect for one another, improve our mutual good-will and carry on the intercourse of life with proper decorum.

Q. Is the use of ceremonies necessary in human life?

A. According to the present providence under which we live, and the frame and disposition of human nature, the use of external rites or ceremonies is so absolutely necessary, that it is impossible to discharge the ordinary duties of society, whether civil or religious without them.

THE MEANING OF SACRED RITE OR CEREMONY.

Q. What is meant by a sacred rite or ceremony?

A. A sacred ceremony is an outward action or sign. to be used in the external exercise of religion.

First, For the necessary uniformity in performing all the exterior duties of religion. It is impossible to perform the outward acts of religion, such as administering the sacraments, offering up sacrifice or the like, without using some external actions in doing so, that is, without ceremonies. Now, in these, two things ought chiefly to be had in view, *first,* that the most orderly be used; and, *secondly,* that all the members of the Church use the same. The majesty of God, and the sanctity of religion, require the first, in order to excite in the minds of men the proper sentiments of reverence and devotion; and experience itself shows how much the sacred ceremonies of religion cause this. The uniformity in religion, so necessary for preserving union among Christians, demands the second; which has also this good effect, that the faithful are never at a loss to join with those of their own religion, in all its requirements, in whatever part of the world they may be. And this shows how necessary it is, that these ceremonies should be authorized by the commands of the Church; because, if it were left to every one to use such ceremonies in religion as he pleases, neither of these two ends could be attained, but all would be confusion and disorder.

THE SIGN OF THE CROSS.

Second, That by these outward ceremonies, we may express to Almighty God in external worship the dispositions of our souls. Thus, by using the sign of the cross, we profess our faith in a crucified Savior, and that all our hopes are founded on the merits of his death

upon the cross; by kneeling, or bowing our bodies, which are postures of humility and supplication, we show our interior dependence on Almighty God, and the respect and reverence we give him, like the humble publican in the Gospel. Now this external worship is an honor done to God, and it makes manifest to others our piety toward him, and our example excites them to the same; and, when it proceeds from the heart, is highly agreeable to God, and is what He requires from us; besides, the internal respect and reverence of our souls, is very much increased by the reverential actions of our bodies.

Third, That by these outward ceremonies, the great truths and instructions of religion may be represented in a sensible and striking manner to the eyes of the people.

RELIGIOUS CEREMONIES FIRST INSTITUTED BY GOD HIMSELF.

Q. By whom were religious ceremonies instituted?

A. They were first instituted by God himself from the very earliest ages of the world; for we find Cain and Abel employed in offering up sacrifices and gifts to God; Noah did the same after the flood, as did the Patriarchs after him. Now, they must have been induced to do this, as an act of external worship due to God, and which necessarily required to be done by some action, indicating the dispositions of their souls, either by the express command of God himself, or by the light of reason impressed on their minds by his Almighty hand; for we find that their actions were agreeable to God, and met with his approbation. God Almighty expressly instituted the sacred ceremony of circumcision with Abraham, as a sign of the covenant made with him, and commanded it to be used by his posterity, under the pain of death, as a distinctive mark of his true religion. Of Jacob we read, that, after his mysterious dream, "arising in the morning, he took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it—and he made a vow," Gen. xxviii. 18. And God highly approved of this religious ceremony used by him, saying, "I am the God of Bethel, where thou didst anoint the stone, and made a vow to me," Gen. xxxi, 13. And when afterwards he was pleased to reveal to Moses the whole form of religion with which he was required to be worshiped by his people, what a vast number of most august and mys-

terious ceremonies did he not ordain to be used in all the parts of it, both as memorials of the favors conferred on that people, and as types and emblems of the more perfect religion to be afterwards revealed by Jesus Christ; and these ceremonies He commanded to be observed with the strictest attention, so as to threaten the severest punishment upon those who should profane them.

SACRED CEREMONIES INSTITUTED BY JESUS CHRIST.

In the second place, sacred ceremonies were instituted by Jesus Christ, and the use of them is fully approved and accepted by the Church. In curing the man who had been born blind, "he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes; and said to him, Go, wash in the pool of Siloe, and he went, and washed, and he came seeing," John ix. 6. Again, in curing the deaf and dumb man, "Taking him aside from the multitude, He put his fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said, Ephpheta, that is, be thou opened, and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right," Mark vii, 33.

At the last supper, when He instituted the holy sacrament, "Jesus took bread, and blessed, and broke, and gave to His disciples," Matth. xxvi. 26. And after He had done so, He gave them express orders to do what He had done, which is literally observed throughout the whole Church to this day. After his resurrection, "He breathed on His Apostles," and said, "Receive ye the Holy Ghost," John xx, to show by that ceremony of breathing upon them, the communication of His Divine Spirit which He thereby gave them. Thus Jesus Christ instituted sacred ceremonies, and authorized them by His example; and the Church, on that account, has retained and uses these very rites.

SACRED CEREMONIES ALSO INSTITUTED BY THE APOSTLES AND THEIR SUCCESSORS.

In the *third* place, sacred ceremonies were instituted by the Apostles and their successors; for though our blessed Savior ordained some Himself, and authorized the use of them in general by His example,

yet He left the determination of particular ceremonies to his Apostles, and their successors in office, the pastors of the Church, whom He appointed, with full authority, to sanction whatever might be proper, according to circumstances, for "the edification of the body of Christ," Eph. iv. And we find that many of the ceremonies used at Mass, and in administering the Sacraments, were instituted by the Apostles themselves and were also adopted throughout the whole Church from the very earliest ages, and attested by the most learned writers of Christianity, including the sign of the cross, holy water, and the greater part of the sacramental ceremonies. The Church also at different times instituted such sacred ceremonies as she judged proper, and as circumstances required to be done, according to the power communicated to her by Jesus Christ.

Q. But are not the religious ceremonies used in the Catholic Church, contrary to the simplicity and humility of the Gospel?

A. No. Because, *first,* whatever conduces to preserve order and decorum in the worship of God, is not contrary to the humility and simplicity of religion; for our reason teaches us that order ought to be observed in all things, and especially in what regards the service of the Almighty; St. Paul expressly commands, that "all things be done decently and according to order." 1 Cor. xiv. 40. And, after having given some general rules to be observed at their religious meetings, he concludes, "The rest I will set in order when I come," 1 Cor. xi. 34. Now, all the public ceremonies of the Church are ordained for this end, —to preserve uniformity in all the exterior acts of religion.

RELIGIOUS CEREMONIES RENDER US MORE VIRTUOUSLY INCLINED TOWARDS THE SERVICE OF GOD.

Second, Whatever has a connection with virtue is used for no other view but to render us more virtuous and better disposed towards the service of God, and cannot possibly be against the humility and simplicity of religion; for this can never forbid any external action which is performed with an humble and sincere heart, in order to honor God. Now, all the ceremonies of religion are intended to excite in our minds a high idea of the magnificence and grandeur of Almighty God,

and a just sense of our own weakness and infirmities; and they are used on purpose to give public homage to God, as our sovereign Lord, and to acknowledge our own dependence on him.

Third, The humility and simplicity of the Gospel consists in a deep sense of the infinite majesty of God, and of our own unworthiness, and in a total submission to him, seeking his honor and glory, and the accomplishment of his holy will in all things. Now, experience itself teaches, that nothing contributes more effectively to excite in our souls a reverential respect of the Divine Majesty, with a sense of our own nothingness in his presence, than those august and solemn ceremonies which the Church uses.

Fourth, Sacred ceremonies are so far from being contrary to the humility and simplicity of the Gospel, that they are grounded on the very constitution and frame of our nature, which must be instructed in spiritual things, by means of such helps as fall under our senses, for the same reason that Almighty God, by means of sensible things in the Holy Sacraments, confers his grace, which is spiritual, and invisible, on our souls.

Finally, Can anything be conceived more splendid and magnificent than what God himself commanded to be done both in the sacred vestments used by his priests in the Old Law, and the profusion of riches in every thing regarding his temple? and shall we accuse him on this account of encouraging worldly pride and vanity in his people? This example of God himself gives the most ample sanction to all the magnificence that can be used in his holy service.

Q. Do not the ceremonies convey too much of worldly ostentation, which nourishes pride instead of humility; such as the ornamentation of altars and the magnificence of priestly vestments?

A. It is surprising to see how prone people are to deceive themselves. Let us suppose the greatest splendor and magnificence to be used in the cases mentioned, in whose heart can they be imagined to nourish pride or vanity? not in the people who see them.

On the contrary, experience in both cases teaches, that ceremonies produce the opposite effect, and inspire the beholders with sentiments of reverence and respect. Now as to the priests who use these sacred vestments, however rich and magnificent they may be, they serve only to bring to mind the passion of Jesus Christ, which they represent, and

the sacred virtues of humility, purity, mortification, and love of Jesus Christ, with which his priests ought to be adorned.

Q. Ought we then to pay great respect to sacred ceremonies?

A. Most undoubtedly; they deserve very great respect and veneration to be paid them, both on account of the ends for which they are used and of the sacred truths which they represent and holy instructions which they impart, and of the authority by which they are instituted; and, therefore, the Church in the general council of Trent, condemns, and pronounces an anathema on all those who shall presume to say that it is lawful to despise or ridicule or, to alter or change by private authority, any of the approved ceremonies of the Church. Sess. vii. can. 13.

God himself approves the respect we ought to pay to them, both by the commendation given in scripture to those who used them, as the humble Publican and St. Mary Magdalen; and also by the miraculous victory given to the people of God over the Amalechites, which in a manner wholly depended upon a sacred ceremony used by Moses of holding up his hands in prayer during the engagement; for, "when Moses lifted up his hands, Israel overcame, but, if he let them down a little Amelec overcame," Exod. xvii. 11. But as Moses' hands were heavy, "Aaron and Hur stayed up his hands on both sides," till a complete victory was gained.

WHY LATIN IS USED IN THE CEREMONIES OF THE CHURCH.

Q. Why does the Church make use of the Latin language in administering the Sacraments, and in her other public offices of religion?

A. When the Christian religion was first published to the world, the Latin was the common language over all the Western parts of Europe, and all the public offices of the Church were performed in that language. In process of time, when many barbarous nations spread over Europe, they soon altered the Latin language, and thus, by mixing it with their own, produced the various languages which are now commonly used in different parts of the world. Amidst these changes of the vulgar languages, the Church wisely judged it necessary to preserve the use of the Latin in all her public offices, chiefly for two reasons:

First, to preserve the greater uniformity in all external worship among all her members; from which this great good also arises, that all her members, wherever they go, at whatever distance from their own country, find themselves always at home in the exercises of religious duties, as we find the same rules observed and the same language used in the Church ceremony.

THE USE OF LATIN PREVENTS FREQUENT MODIFICATIONS.

Secondly, It is observed, that all living languages are subject to great changes, both in the way of speaking and in the signification of words; this would have occasioned frequent modifications of the Church ceremonials had they used the languages in each country; and this could not have been done without introducing much confusion and many doubtful meanings. Whereas the Latin being an unchangeable language, fixed in its signification: and incapable of change, the constant use of it in all religious offices contributes, in no small degree, to preserve the purity of religion itself, and shuts the door against dangerous innovations.

Q. But is not this a loss to the people who do not understand Latin?

A. By no means; for, in the *first* place, the part which belongs to the priest to perform, both in the administration of the Sacraments, and in celebrating the holy sacrifice of the Mass, is not to pray along with the people, but to pray for them, and in their name, as their deputy and ambassador to God, and the most part of what he says, and everything he does, is wholly suited to the public character which he bears; so that, though he were to use the common language, the people could not join in saying the same prayers.

But, in the *second* place, as all are instructed from their infancy in the nature of the ceremonies, and accustomed to it by daily practice, having prayers in their manuals, and books of devotion, which are adapted to them, and by which they accompany him through every part of his functions. Neither are they ignorant of the nature of the prayers he says for them, as they have them explained in books of instruction; and therefore, have no difficulty in joining their prayers and intentions with him.

Q. Is this practice authorized by the scripture?

A. It is; for, during the Babylonish captivity, the people lost the knowledge of the old Hebrew language in which the scriptures were written, and therefore, upon their return to Jerusalem, after the captivity, when Nehemias and Esdras the priest read the law to the people, they were obliged "to interpret to them the words of the law," Nehem. viii. 13; and from that time forward, the language they spoke was the Syriac, into which the scriptures were not translated from the Hebrew till after our Savior's time, and yet all their public offices were taken out of the law, psalms, and prophets.

Besides, we find this command given by God himself: "Let no man be in the tabernacle when the high priest goeth into the sanctuary to pray for himself and his house, and for the whole congregation of Israel, until he come out," Lev. xvi. 17. In consequence of this it is recorded of Zacharias, St. John the Baptist's father, that when "according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord, all the multitude of the people were praying without, at the hour of incense," Luke i. 9.

Where we see, by God's direct command, public prayers made by the priests expressly for the people, and the sacrifice of incense offered for them, and yet not one of them permitted so much as to be present, much less to hear and understand what the priest was saying to God for them; yet they assisted without, at this function, joined in prayer along with it, and doubtless were no less partakers of the benefits of it, than if they had both heard and seen the whole.

WHY THE SIGN OF THE CROSS IS SO FREQUENTLY USED.

Q. Why is the sign of the cross so frequently made use of in the administration of the Sacraments?

A. The sign of the cross is a sacred ceremony which is more frequently used in the Church in the administration of the Sacraments, and in offering up the holy sacrifice, and upon numerous other occasions, than any other ceremony whatsoever, and there are several very strong and important reasons for doing so:

First, The sacred sign of the cross is an external means of keeping us in mind of the two great and most important truths of our holy religion, the Unity and Trinity of God, and the incarnation and death

of Jesus Christ; which two mysteries are the sum of all Christian knowledge.

In making the sign we openly profess that we believe in one God and three Persons; that God the Son was made man, and died on the cross for us, and that we are faithful members of the Church of Christ, that is, of that sacred body of which Christ is the head.

It is also, on many occasions, an external protestation of our hope and confidence in God, through the merits of Christ, "by whom we have access in one Spirit to the Father," Eph. ii. 18.

It is also a memorial of the infinite love of God towards us, who out of pure love for us, gave his only begotten Son to die on the cross for our salvation; and as nothing contributes more effectually to inflame our hearts with love towards our friends than the memory of their love for us, this sacred sign is an incentive to our love for God and for Jesus Christ: because it is a memorial of his love for us, and of all the great benefits he obtained for us by its means; his victory over Satan, sin, and hell, his blotting out the hand-writing that was against us, his reconciling us with God, and opening to us the kingdom of heaven.

It is a great defence against all the assaults of the devil. St. Paul tells us, that Jesus Christ, by his death on the cross, "spoiled principalities and powers, and made a show of them, confidently triumphing openly over them in himself," Col. ii. 15.

Q. In what manner must we use this holy sign, in order to partake of these benefits?

A. As circumcision was the mark of the people of God under the law, so the sign of the cross is the mark of the followers of Christ under the Gospel; consequently, "The sign of the cross profiteth indeed, if we obey the gospel, if it be planted in the heart and spirit as well as in the body."

Q. Is the use of the sign of the cross very ancient in the Church?

A. It is as ancient as Christianity itself; and the practice of the primitive Christians in using it, is thus described by Tertullian of the second century: "At every step, at our coming in and going out, when we put on our clothes or shoes, when we wash, when we sit down to table, when we light a candle, when we go to bed—whatever conversation employs us, we imprint on our foreheads the sign of the cross."

Instructions on the Ceremonies of Baptism

Q. How are the ceremonies used in the administration of the Sacrament of baptism divided?

A. Some go before baptism, some accompany the Sacramental action, and some follow after it.

Q. What are the ceremonies that go before baptism? and what is their signification?

A. Before we explain the ceremonies themselves, we must observe, that, in places where the Catholic religion is established, the water, kept in the baptismal font, to be used in this Sacrament, is solemnly blessed on the eve of Easter and Pentecost, to serve throughout the whole year. It is blessed on the eve of Easter, because, "all we who are baptized in Christ Jesus, are baptized in his death; for we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life," Rom. vi. 3. It is blessed on the eve of Pentecost, because it is the Holy Ghost who gives to the waters of baptism the power and efficacy of sanctifying our souls, and because the baptism of Christ is "with the Holy Ghost and with fire," Matth. iii. 11. When a person is presented for baptism, the priest meets him at the door of the Church, to denote, that as he is not as yet of the number of the faithful, he has no right to enter into that sacred place; and there, after asking what he demands from the Church, and telling him the conditions on which the demand will be granted, he proceeds to prepare him for receiving it as follows:

BY BAPTISM WE RECEIVE A NEW AND SPIRITUAL LIFE.

First, He breathes upon him, and says, *Depart from me, thou unclean spirit, and give place to the Holy Ghost the Comforter.* This ceremony is taken from the example of God himself, who having "formed man of the slime of the earth, he breathed into his face the breath of life, and man became a living soul," Gen. ii. 7; and from the example of Jesus Christ who when communicating to his Apostles the Holy Ghost, he breathed on them and said, "Receive ye the Holy

Ghost," John xx. 22. And it signifies, that by baptism we receive a new and spiritual life by grace through the operation of the Holy Ghost, who is given to us, and makes us his temples.

Second, He makes the sign of the cross upon the forehead, and upon the breast, because God ordered all those that belonged to him to have "the mark *Thau* set upon their foreheads," Ezek. ix. 4. which is "the seal of the living God," Rev. vii. 2; and denotes that the person who receives it begins now to be one of the flock of Jesus Christ, and will, by the Sacrament of Baptism, soon be admitted to his fold, according to that of our Savior, "other sheep I have who are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd," John x. 16. Now, this sacred sign is planted on the forehead, to show, that after baptism we should never be ashamed of the cross of Christ, nor afraid to profess his doctrine; and is implanted on the breast, near the heart, to show that we should love the cross of Christ, and cheerfully submit to bear whatever portion of it he shall be pleased afterwards to lay upon us; being assured, that, "if we suffer with him, we shall also reign with him," 2. Tim. ii. 12.

BY BAPTISM WE ARE SOLEMNLY DEDICATED AND CONSECRATED TO GOD.

Third, He puts a little blessed salt into the person's mouth, saying, *Receive the salt of wisdom; may it be unto thee a propitiation unto life everlasting.* The ceremony is taken from a command of God in the old law, which says, "Whatsoever sacrifice thou offerest, thou shalt season it with salt," Lev. ii. 13. Because salt is an emblem of wisdom or discretion, without which none of our actions are agreeable to God; and Christ himself says, "Have salt in you," Mark ix. 49, meaning that heavenly wisdom of which he says, "Be ye, therefore, wise as serpents, and simple as doves," Matth. x. 16. This ceremony therefore, denotes that by baptism we are solemnly dedicated and consecrated to God, as a sacrifice and oblation to his holy will; and that we ought ever after to preserve our souls from the corruption of sin, by the salt of the heavenly wisdom, by which alone we ought to regulate our whole life and conversation. Now our Savior proposes the wisdom of the

serpent as an emblem of the wisdom of a Christian, because, as that animal, (according to what St. Chrysostom tells us,) when pursued by its enemies, uses all care to preserve its head, whatever becomes of the rest of its body; so the wisdom of the gospel teaches us to be only solicitous for the salvation of our souls, and ready to part with every thing else rather than to lose our souls, according to that of our Savior, "What will it profit a man to gain the whole world, and lose his own soul?" Mark viii. 36.

BY BAPTISM WE ENTER THE CHURCH OF GOD.

Fourth, The priest proceeds to the exorcisms, by which, in the name of Jesus Christ, and through the merits of his death upon the cross (the sign of which is here frequently made upon the person to be baptized) he commands the devil to depart from the soul, whom God has chosen to be admitted to the grace of baptism, and orders him to give place to the Holy Ghost, who comes to take possession of him and make him his temple. This he does in consequence of that power over unclean spirits, which Jesus Christ left to the pastors of his church, to whom he "gave power over unclean spirits to cast them out," Matth. x. 1; or as St. Mark expresses it, "he gave them power to cast out devils," Mark iii. 15; and St. Luke, "He gave them power and authority over all devils," Luke ix. 1. By this means, the person being prepared to be admitted into the Church, as one delivered in a great measure, from the power of Satan, and belonging to Jesus Christ, the priest introduces him into that part of the church where the baptismal font is, saying, *Enter into the Church of God, that thou mayest have part with Christ unto everlasting life.* And while they are proceeding to the font, the priest, together with the person to be baptized, (or his godfather and godmother, if he be a child) recite with an audible voice, the apostles' creed, and the Lord's prayer, to show that it is only by true faith in Jesus Christ that we are entitled to enter into His Church and become members of it.

Fifth, Then the priest recites another exorcism, and at the end of it touches the ear and nostrils of the person to be baptized with a little spittle, saying, *Ephpheta, that is, be thou opened into an odor of sweetness; but be thou put to flight, O Devil, for the judgment of God will*

be at hand. This ceremony is taken from the example of Jesus Christ, who when they had brought to him "one that was deaf and dumb—taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue, and—said to him, Ephpheta, that is, be thou opened; and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right, Mark vii. 32; and by it is signified, that, as Jesus Christ, by this ceremony, cured the deaf and dumb man, so, by the grace of baptism, the ears of our soul are opened, to hear the word of God, and the inspirations of his Holy Spirit; and that obeying his holy will manifested to us by this means, we become "an odor of sweetness, an acceptable sacrifice, well pleasing to God," Philip. iv. 18; and likewise, by our good example, "a good odor of Christ, in them that are saved, and in them that perish," 2 Cor. ii. 15. These are the ceremonies which go before baptism, and which are, as it were, a preparation for it.

THE SACRED OBLIGATION OF BAPTISM.

Q. What are the ceremonies that accompany the sacramental action?

A. As baptism is a covenant between God and the soul, there are two essential conditions required on our part to prepare us for receiving it, to renounce for ever, the devil and the world, and to adhere to Jesus Christ by faith; wherefore, being now arrived at the sacred font, *First,* The person to be baptized, (or his godfather and godmother, in his name) makes a solemn renunciation of the devil, and all his works and pomps, declaring, that he renounces, for ever, the service of the devil, and that he detests all the maxims and vanities of the world, which are the pomps of the devil, and that he abhors all sin, which are his works; that he embraces the service of Jesus Christ, and vows and promises to adhere constantly to the maxims and rules of his gospel, and to continue his faithful disciple. This is the sacred obligation in which we engage at baptism, this is the solemn promise we make, upon the keeping of which our eternal life so much depends.

Second, Then the priest anoints him with holy oil on the breast and between the shoulders, making the sign of the cross, and saying,

I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting. This ceremony is taken from the example of what God did in the old law, where he commanded, that all those things which immediately regarded his service, and were to be sanctified for that end, and consecrated, should be anointed with holy oil; as is declared in the thirtieth and fortieth chapters of Exodus, where he says, "And thou shalt consecrate all with the oil of unction, that they may be most holy, Exod. xl, 11. Now, the outward unction with oil is an emblem of the inward grace of the Holy Ghost, which sanctifies the soul; for, as oil gives light, warms, cures wounds, and strengthens weak parts, so the grace of the Holy Ghost enlightens the understanding, inflames the heart, cures the wounds of the soul, and strengthens its weakness. Hence of our Savior it is said, that "God anointed him with the Holy Ghost," Acts x. 38. And St. John says to his disciples, "You have an unction from the Holy One, and know all things," 1 John ii. 20. This ceremony, therefore, signifies, that the person to be baptized, having renounced the devil and undertaken to fight manfully against him, will receive a plenteous grace from the Holy Ghost in baptism, to direct him in this warfare, to assist him and strengthen him to resist all his spiritual enemies; and, at the same time, is consecrated to God by this Holy unction for this purpose. He is therefore anointed on the breast, to show that this grace will fortify his breast with great courage and resolution; and between the shoulders, to show that the grace of baptism will sweeten the yoke of Christ, and make the burden of his commands light, easy, and even delightful to him.

Third, The priest interrogates the person to be baptized concerning his faith in the blessed Trinity, and in the incarnation and death of our Savior; because our Savior says, "he that believes and is baptized shall be saved," Mark xvi.; to show that faith is a previous disposition necessarily required before baptism; which, as children cannot actually have themselves, their godfathers and godmothers answer for them, with the obligation of seeing them instructed in the faith, when they come to an age capable of it. *Lastly,* The priest inquires if the person be willing to be baptized, because none can receive baptism against their will; and getting his consent, he immediately baptizes him, and thus administers the sacrament.

CEREMONIES USED AFTER BAPTISM.

Q. What are the ceremonies used after baptism?

A. *First,* The new Christian is immediately anointed on the crown of the head with holy chrism, in imitation of the anointing of kings and priests by God's command in the old law; and signifies that royal priesthood, to which we are raised by baptism, according to that of St. Peter, "you are a chosen generation, a kingly priesthood, a holy nation," 1 Pet. ii. 9.

Second, He is clothed with a white garment, as an emblem of the spotless innocence with which his soul is adorned; and the priest, when he puts it on him, prays that he may carry it unstained before the Judgment-seat of Christ.

Third, A lighted candle is put into his hand, as an emblem of the light of good example, which he is obliged to give by obeying the commands of God, according to what our Savior says, "so let your light shine before men, that they may see your good works, and glorify your father which is in heaven," Math. v. 16. While the priest gives him this candle, he exhorts him to preserve this baptism and keep the commands of God free from stain.

Fourth, The priest then gives him his leave to depart in peace.

Instructions Regarding Godfathers and Godmothers

Q. What is the meaning of having godfathers and godmothers in baptism?

A. It is, *First,* That they may present to the Church the person to be baptized, and be the witnesses of his baptism.

Second, That they may answer in his name, when the person to be baptized is a child.

Third, That they may be sureties to the Church for his observance of the promises they make for him;

Fourth, That they may be his instructors in all the duties of a Christian;

Fifth, To give the child's name to the priest.

Q. How many godfathers and godmothers should there be?

A. One godfather for a boy, and one godmother for a girl is sufficient; or, at most, one godfather and one godmother for each person to be baptized.

QUALIFICATIONS AND OBLIGATIONS OF GOD-FATHERS AND GOD-MOTHERS.

Q. What qualifications are required in those who are chosen for this office?

A. That a person be proper for this office, it is necessary, *First,* That he be a member of the Catholic Church, otherwise he cannot be fit for bringing up the child in the true faith.

Second, That he be sufficiently instructed in his religion and in the Christian doctrine, otherwise he cannot be able to teach it to another.

Third, That he lead a Christian life, free from any public scandal, otherwise his example will destroy, instead of edify the child to whom he is godfather.

Q. What are the obligations of the godfathers and godmothers?

A. *First,* To see that the child be instructed in the Christian doctrine, and to supply any neglect on the side of the parents.

Q. What kindred do they contract by being godfathers and godmothers?

A. They contract a spiritual kindred, both with the child and its natural parents, which is an impediment to marriage between them; and the same impediment is contracted in the sacrament of confirmation.

PRIVATE BAPTISM.

When a new-born infant is in danger of death, some one should give it private baptism. It is not necessary to send for a priest, as it may die before he can come. If the child recovers, it should be taken to the church to have the ceremonies supplied.

Private Baptism is thus given: Take natural water and pour it on the child, saying, while pouring, these words:

I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

Taking care to pronounce the words while pouring the water, and to let the water touch the skin of the head.

Ceremonies of the Sacrament of Confirmation

Q. What are the ceremonies used in confirmation?

A. They are the following:

First, The annointing of the forehead is made *by making the sign of the cross,* to show, that, being now confirmed in the service of Jesus Christ, and enlisted with his soldiers, we should never be ashamed of our master's livery, but boldly profess ourselves disciples of a crucified Savior, and members of his Church, in spite of all that the world can do against us, either by ridicule or persecution; being mindful of his words, "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of Man shall be ashamed of him, when he shall come in the glory of his father with the holy angels,"—Mark viii. 38.

AFTER CONFIRMATION.

Second, Immediately after confirmation, *the Bishop gives the person confirmed a little blow on the cheek,* to teach us that, being now a soldier of Jesus Christ, we may manfully fight against all our enemies, and bear with meekness and patience all crosses, persecutions, and trials, for the sake and glory of our Lord and Master.

Third, In giving this little blow, the bishop says, *peace be with you,* to teach us, that the only way to true peace in this world, as well as in the next, is to suffer patiently for Christ's sake, and also to encourage us to do so from the hopes of the reward, according to our Lord's

promise, "Learn of me, for I am meek and humble of heart, and you shall find rest to your souls," Matth. xi. 29.

Fourth, The candidate takes a new name, which ought to be the name of some saint, whom he chooses for his particular patron, and whose virtuous example he should strive to imitate.

Fifth, The candidate has one godfather, if a boy, and one godmother, if a girl, of whom the same things are to be observed as of those in baptism.

THE CONFIRMATION NAME.

The person confirmed takes a new name, in addition to those of his Baptism.

This name must be that of a Saint, whom he chooses for his patron, and whose virtuous example in following Christ he resolves to strive to imitate.

THE NEGLECT OF CONFIRMATION.

To neglect to receive this Sacrament through sloth or contempt, especially in one subject to temptations against faith, or to persecution, would, therefore, be a grave sin.

Nevertheless, Confirmation is not absolutely necessary for salvation, since, in fact, it was not instituted, like Baptism and Penance, to justify the sinner, but to increase the grace and holiness of those already justified.

The Order and Ceremonies of the Mass Simplified and Explained

CHAPTER II

THE MOST SOLEMN WORSHIP

Q. Are the faithful obliged to be present at the sacrifice of the mass?

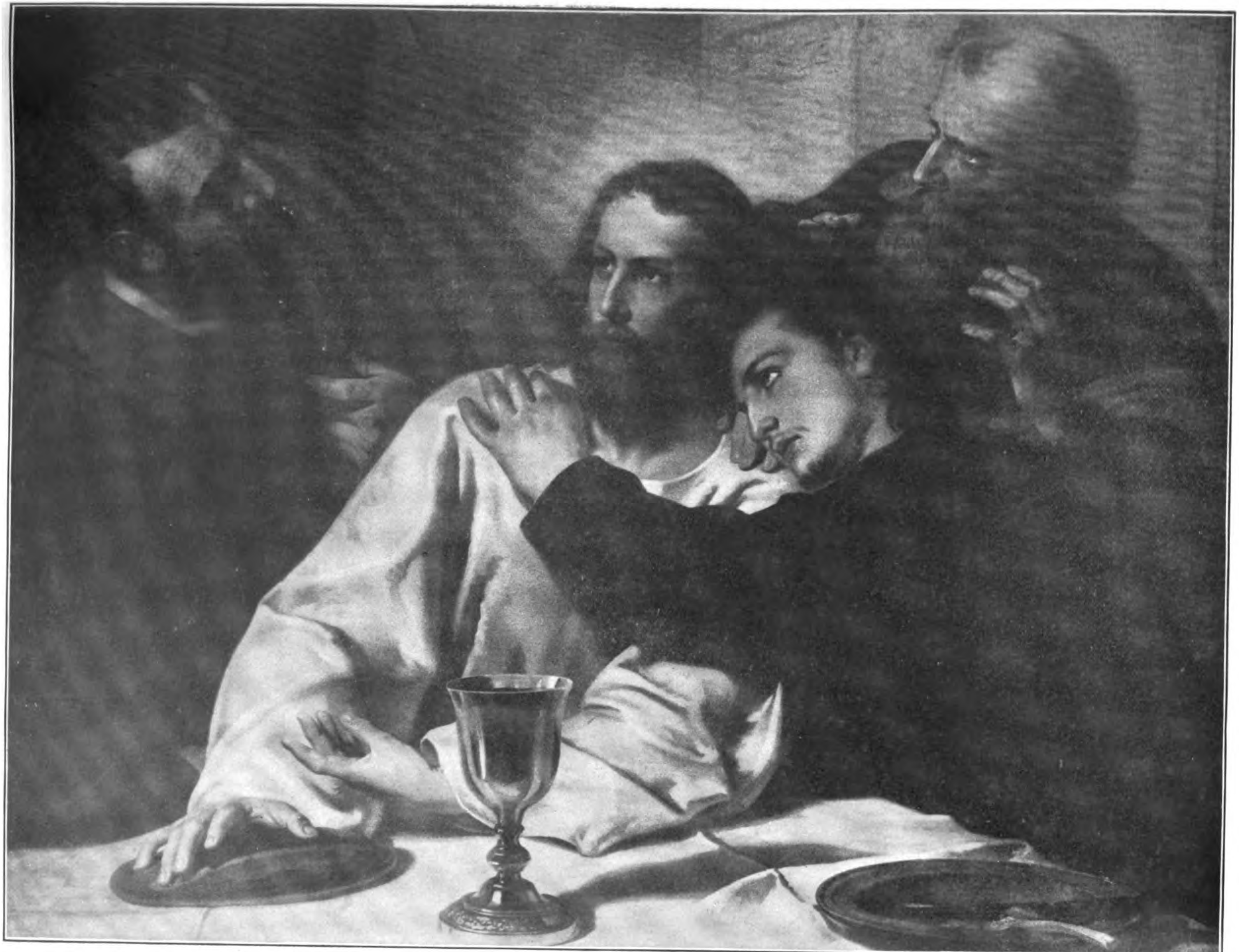
A. They are obliged by a precept of the Church to be present upon all Sundays and holydays.

Q. Why does the Church oblige all her children to assist at the sacrifice of the mass upon all Sundays and holydays?

A. That as Sundays and holydays are particularly set apart for the worship of God, and the sanctification of their souls they may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this most solemn worship of sacrifice, by the hands of the priest, and of their high-priest Christ Jesus: First, in testimony of God's sovereignty, and a homage due to his divine majesty: Second, to give thanks for all his blessings general and particular: Third, to beg mercy and pardon for all their sins: Fourth, to obtain all necessary graces from the fountain of all grace.

Q. Why might not this as well be done without going to hear mass?

A. Because, as we have seen in a foregoing chapter, the mass is a sacrifice instituted by Christ to be offered for all those ends. And as in this sacrifice Christ himself is both the priest and the victim, who here presents to his eternal Father that same body and blood by which we were redeemed; it must be evident, that there can be no better means of adoring God, and offering our homage to him, than by uniting ourselves to the sacrifice of his only Son; no more acceptable thanksgiving than that which is here offered, by and through Jesus Christ; no means of obtaining mercy and pardon comparable to this oblation of the blood of the Lamb; in fine, no more seasonable time for obtaining the favors of heaven, than when we appear before the throne



"IS IT I, MASTER?"—MATTHEW XXVI–25

of grace with him, and through him, in whom his Father is always well pleased.

Q. In what disposition of soul ought persons then go to hear mass?

A. They ought to go as if they were going to Mount Calvary, to be present at the passion and death of their Redeemer; since the mass is indeed the same sacrifice as that which he there offered. And consequently there can be no better devotion for the time of the mass than that which has relation to the passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful, when they are at Mass, should endeavor to put their souls in the same dispositions of adoration, thanksgiving, love and repentance for their sins, with which a good Christian would have assisted at the sacrifice of the cross, had he been present there.

Q. Do those hear Mass who, instead of attending to this great sacrifice, allow themselves to be carried away with wilful distractions?

A. Such as those do not hear Mass, that is, they do not fulfil the precept of the Church, nor satisfy the obligation of the day.

Q. What must be said of those who, during the time of the Mass, are laughing and talking, or pass that time in worldly amusements?

A. These are not only guilty, like the former, of breaking the precept of the Church, but also must answer for the scandal that they give by their bad example, and for hindering others from attending to their duty; as well as for profaning those most sacred mysteries.

THE MEANING OF SACRED VESTMENTS.

Q. Explain to me the order and ceremonies of the Mass.

A. The priest, in saying Mass, represents the person of Christ, who is the high-priest of the new law, and the Mass itself represents his passion; the vestments, represent those with which Christ was ignominiously clothed at the time of his passion. Thus, for instance, the Amice represents the rag or clout with which the Jews muffled our Savior's face, when at every blow they bid him prophesy who it was that struck him. St. Luke xxii. 64. The Alb represents the white garment with which he was vested by Herod. The Girdle, Maniple, and Stole, represent the cords and bands with which he was bound in the different stages of his passion. The Chasuble, or outward vestment,

represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders. *Lastly,* The priest's Tonsure, or crown, is to represent the crown of thorns which our Savior wore. Moreover, as in the old law, the priests that were to officiate in sacred functions had, by the appointment of God, vestments assigned for that purpose, as well for the greater dignity and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers, so it was proper, that in the Church of the New Testament, Christ's ministers should, in their sacred functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them: thus the Amice, which is first put upon the head, represents divine hope, which the Apostle calls the helmet of salvation; the Alb, innocence of life; the Girdle (with which the loins are begirt), purity and patient-suffering, the labors of this mortal life; the Stole, the sweet yoke of Christ to be borne in this life, in order to obtain a happy immortality in the next; in fine, the Chasuble, which as uppermost, covers all the rest, the virtue of charity.

THE FIVE COLORS OF THE VESTMENTS.

In these vestments the Church makes use of five colors, the white, on the feast of our Lord, of the blessed Virgin, of the Angels, and of the Saints that were not martyrs; the red, on the feast of Pentecost, of the Invention and Exaltation of the Cross, and of the Apostles and Martyrs; the green, on the greater part of the Sundays; the violet, in the penitential times of Advent and Lent, and upon Vigils and Emberdays; and the black upon Good-Friday, and in the Masses for the dead.

Q. Why is there always a crucifix upon the altar, at the time of Mass?

A. That, as the Mass is said in remembrance of Christ's passion and death, the priest and people may have always before their eyes the image that represents his passion and death.

Q. What is the meaning of having lighted candles upon the altar, at the time of Mass?

A. *First,* To honor the triumph of our King, which is there celebrated by these lights, which are tokens of our joy, and of his glory. Second, To denote the light of faith, with which we are to approach him.

Q. What is the meaning of making a genuflection at the altar?

A. *First,* Because the altar is a figure of Christ, who is not only our sacrifice and our high-priest, but our altar too, inasmuch as we are to offer our prayers and sacrifices through him. Secondly, Because the altar is the seat of the divine mysteries, and therefore deserves our reverence.

WHY INCENSE IS USED IN THE MASS.

Q. What is the meaning of the use of incense in the Mass and other offices of the Church?

A. Incense is an emblem of prayer, ascending to God from a heart inflamed with his love, as the smoke of incense ascends on high from the fire of the censer. Hence the royal prophet, Psal. cxl. says, 'Let my prayer, O Lord, be directed like incense in thy sight.' And St. John in the Revelation, chapter v. 8, and chapter viii. 4, saw the four and twenty elders and the angel offering up to God odors and incense, which were the prayers of the saints. Moreover the incensing of the altar, of the priest, &c., is, according to the use of the Church, a token of honor to the thing that is incensed; not of divine honor, since we also incense the whole choir and the people, but of a due respect for the things of God, for his ministers and people.

Q. What is the need of singing, and of music in the divine service?

A. To help us to raise our hearts to heaven, and to celebrate with greater solemnity the divine praises.

THE DIFFERENT PARTS OF THE MASS EXPLAINED.

Q. Explain the different parts of the Mass, and the ceremonies?

A. *First,* The priest standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, *In nomine Patris,* &c., In the name of the Father, and of the Son, and of the Holy Ghost, and then recites alternately with the server the 42nd Psalm,

Judica me, Deus, &c. Judge me, O God, &c. composed by David, in the time that he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God, and expressing his ardent desires and hopes of approaching God's' altar, and offering praise and sacrifice to him. And therefore this Psalm is most proper here, as expressing the sentiments of the soul, with which we ought to come to this holy sacrifice.

Second, The priest, bowing low at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, and begging their prayers to God for him: and the server repeats the same in the name of the people; to the end that both priest and people may prepare themselves for this great sacrifice, by a sincere repentance for their sins. Our opponents object to this form of confession, because therein we confess our sins to the saints; as if this was giving them an honor that belongs to God alone, not considering that the confessing of our sins to any one, so far from being an honor peculiar to God, is what we are directed in scripture to do to one another, St. James v. 16. And accordingly in this very form, which we call the Confiteor, we not only confess our sins to God, and to his saints, but the priest also confesses to the people, and the people to the priest.

THE OPENING OF THE MASS.

Third, The priest in going up to the altar begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into his sanctuary. Then coming up to the altar he kisses it in reverence to Christ, of whom it is a figure; and going to the book he reads what is called the introit, or opening of the Mass; which is different every day, and generally an Anthem taken out of the scripture, with the first verse of one of the Psalms, and the *Gloria Patri,* to glorify the blessed Trinity.

Fourth, He returns to the middle of the altar, and says alternately with the server the *Kyrie Eleison,* or Lord, have mercy on us, which is said three times to God the Father; three times, *Christe Eleison,* or Christ have mercy on us, to God the Son; and three times again *Kyrie Eleison,* to God the Holy Ghost. This frequently calling for

mercy, teaches us the necessity of approaching this sacrifice with a penitential spirit, and that the best devotion for the beginning of the Mass, is to offer up to God the sacrifice of a contrite and humble heart.

Fifth, After the *Kyrie Eleison,* the priest recites the *Gloria in Excelsis,* Glory be to God on high, &c. being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy, is omitted in the Masses for the dead, and in the penitential times of Advent, Lent, &c. After this the priest turning about to the people, says; *"Dominus vobiscum,"* "the Lord be with you." Response. *"Et cum Spiritu tuo,"* "and with thy spirit." Then returning to the book, he says, *"Oremus,"* "Let us pray;" and then reads the collects or prayers of that day, concluding them with the usual termination, *"Per Dominum nostrum,"* &c. "Through our Lord Jesus Christ," &c. with which the Church commonly concludes all her prayers, as hoping for no mercy, grace or blessing, but through our Savior Jesus Christ.

Sixth, After the collects, is read the lesson or epistle of the day (and upon Wednesdays and Saturdays in the Emberweeks several lessons or epistles), at the end of which the server answers, *"Deo Gratias,"* i. e. "thanks be to God;" to give God thanks for the heavenly instructions contained in that divine lesson of holy writ. The lesson or epistle is followed by the gradual or tract, consisting of some devout passage taken from scripture; to which are joined the alleluias, to praise God with joy, excepting in the penitential times.

AFTER THE EPISTLE AND GRADUAL.

Seventh, After the epistle and gradual, the book is removed to the other side of the altar, in order to read the gospel of the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ, expounded by the priests of the new law. The priest before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare his gospel. At the beginning of the gospel both priest and people make the sign of the cross: First, upon their foreheads, to signify that they will not be ashamed of the cross of Christ

and his doctrine; second, upon their mouth, to signify that they will profess it in words; third, upon their breast, to signify that they will always keep it in their hearts. During the gospel, the people stand, to show, by this posture, their readiness to go and do whatsoever they shall be commanded by their Savior and his divine word. At the end, the server answers, in the name of the people, "*Laus tibi Christe,*" "Praise be to thee, O Christ;" to give praise to our Redeemer for his heavenly doctrine; and the priest kisses the book, in reverence to those sacred words which he has been reading out of it. In the high or solemn Mass, the gospel sung by the deacon, and lighted candles held by the servers on each side, denote the light which Christ brought us by his gospel.

Eighth, After the gospel upon all Sundays, as also upon the feasts of our Lord, the blessed Virgin, the apostles, and of the doctors of the Church, the priest standing at the middle of the altar recites the Nicene Creed, and kneels down at these words, "*Et homo factus est,*" "And was made man," in reverence to the mystery of our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation, "*Dominus vobiscum,*" "the Lord be with you." Response, "*Et cum spiritu tuo,*" "And with thy spirit." After which he reads a short passage of scripture called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering of bread and wine for the sacrifice.

THE BLESSING OF THE BREAD AND WINE.

Ninth, He offers first the bread upon the paten, or little plate, then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty for the remission of sins, for all there present, for all the faithful living and dead, and for the salvation of the world. Then bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord: and so may our sacrifice be made this day in thy sight, that it may please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come, thou, the Sanc-

tifier, the Almighty, and eternal God, and bless this sacrifice prepared for thy holy name." And after this he goes to the corner of the altar, and there washes the tips of his fingers, saying "*Lavabo,*" &c. "I will wash my hands among the innocent, and I will encompass thy altar, O Lord," &c. as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such, as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

Tenth, After washing his fingers the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and for an honorable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning about to the people, he says, "*Orate Fratres,*" &c. that is, "Brethren, pray that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty." The server answers in the name of the people, "May the Lord receive this sacrifice from thy hands, to all praise and glory of his own name and for our benefit, and that of all his holy Church."

Eleventh, Then the priest says, in a low voice, the prayers called the Secreta, which correspond to the collects of the day, and are different every day. He concludes by saying aloud, "*Per omnia saecula saeculorum,*" that is, "world without end." Response. Amen. Then after the usual salutation, "The Lord be with you," Response, "and with thy spirit," he admonishes the people to lift up their hearts to God *(Sursum corda),* and to join with him in giving thanks to our Lord. (*Gratias agamus Domino Deo nostro*) to which the server answers, "*Dignum et justum est,*" "It is meet and just." Then follows the Preface, so called because it serves as an introduction to the Canon of the Mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted together with theirs in that celestial hymn, "*Sanctus, Sanctus,*" &c. i. e. "Holy, Holy, Holy, Lord God of

hosts." The heavens and earth are full of thy glory. Hosanna in the highest. "Blessed is he that cometh in the name of the Lord, Hosanna in the highest."

THE CANON OF THE MASS.

Twelfth, After the Preface follows the Canon of the Mass, or the most sacred or solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were in secret to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The Canon then begins by invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic Church, for the Pope, for the bishop, for rulers, and for all the professors of the Catholic and Apostolic faith, throughout the whole world. Then follows the *Memento,* or commemoration of the living, for whom, in particular, the priest intends to offer up the Mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, the apostles and martyrs, and all the saints, to honor their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ (according to the ancient ceremony prescribed in the Levitical law, Levit. i. 3, 4, 16, that the priest or persons who offered sacrifice, should lay their hands upon the victim, before it was immolated), and he begs that God would accept this oblation which he makes in the name of the whole Church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine with the sign of the cross (a ceremony frequently repeated in the Mass, in memory of Christ's passion, of which this sacrifice is the memorial; and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified), and he prays that God

would render this oblation blessed, received, approved, reasonable and acceptable, that it may be made to us the body and blood of his most beloved Son, our Lord Jesus Christ. Then he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by the words of Christ pronounced by the priest in his name, and as bearing his person: and this is the chief action of the Mass, in which the very essence of this sacrifice consists: because, by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the consecration follows the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites those words of Christ, "As often as you shall do these things, you shall do them in remembrance of me." Then he goes on making a solemn commemoration of the passion, resurrection and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblation of Abel, Abraham and Melchisedech; and to command that it may, by his holy angel, be presented upon the altar above in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below.

THE MEMENTO OR REMEMBRANCE FOR THE DEAD.

Then the priest makes the Memento or remembrance for the dead; praying for all those that are gone before us with the sign of faith, and rest in the sleep of peace, and in particular for those for whom he desires to offer this sacrifice, that God would grant them a place of refreshment, light and peace, through Jesus Christ our Lord. Then raising his voice at *Nobis quoque peccatoribus,* and to us sinners &c. he strikes his breast in token of repentance, like the humble publican in the gospel, and begs of God mercy and pardon, and to be admitted into some part and society with the holy apostles and martyrs, through Christ our Lord. He proceeds, "By whom, O Lord, thou dost always create, sanctify, enliven, bless and give us all these good things."

Then kneeling down, and taking the sacred host in his hand, he makes the sign of the cross with it over the chalice, saying, "Through him, and with him, and in him, is to thee, God the Father in the unity of the Holy Ghost, all honor and glory;" which last words he pronounces elevating a little the host and chalice from the altar; and then kneels down, saying, with a loud voice, *"Per omnia saecula saeculorum."* "For ever and ever."

THE LORD'S PRAYER.

Thirteenth, After this follows the *"Pater Noster,"* or "Lord's Prayer," which is pronounced with a loud voice; and in token of the people's joining in this prayer, the server in their name says aloud the last petition, *"Sed libera nos a malo,"* "But deliver us from evil." The priest answers, Amen: and goes on with a low voice, begging that we may be delivered from all evils, past, present and to come; and by the intercession of the blessed Virgin, and of all the saints, be favored with peace, in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the host, in imitation of Christ's breaking the bread before he gave it to his disciples, and in remembrance of his body being broken for us upon the cross; and puts a particle of it into the chalice, saying to the people, "The peace of the Lord be always with you." Answer, "And with thy spirit." This ceremony of mixing a particle of the host with the species of wine in the chalice represents the re-uniting of Christ's body, blood and soul at his resurrection, and the priest's wish or prayer for peace, at the time of this ceremony, puts us in mind of that *"Pax vobis,"* or "Peace be unto you," which our Lord spoke to his disciples when he first came to them after his resurrection, St. John xx. 19, 21, 26.

THE AGNES DEI.

Fourteenth, Then follows the *"Agnus Dei,"* &c. which the priest pronounces three times, striking his breast in token of repentance; the words are, "Lamb of God, who takest away the sins of the world, have mercy on us." At the third time, instead of have mercy on us,

he says, grant us peace. After the *Agnus Dei,* follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which kneeling down, and then rising and taking up the blessed sacrament, he three times strikes his breast, saying, "*Domine non sum dignus,* &c. "Lord I am not worthy that thou shouldst enter under my roof; but only thou say the word, and my soul shall be healed." Then receiving the sacred host he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting, Amen." Having paused awhile, he proceeds to the receiving of the chalice, using the like words, "The blood of our Lord Jesus Christ," &c. Then follows the communion of the people, if any are to receive.

Fifteenth, After the communion, the priest takes first a little wine into the chalice, which is called the first ablution in order to consummate what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers, over the chalice, to the end that no particle of the blessed sacrament may remain adhering to his fingers, but that all may be washed into the chalice and so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the holy scripture, called the Communion, because it was formerly sung in the high Mass, at the time of holy communion. After this, he turns about to the people with the usual salutation, *Dominus vobiscum;* and then returning to the book, reads the collects, or prayers called the Post-communion: after which he again greets the people with *Dominus vobiscum;* and gives them leave to depart, with "*Ite Missa est,*" i. e. "Go, the Mass is done." Here, bowing before the altar, he makes a short prayer to the blessed Trinity; and then gives his blessing to all there present in the name of the same blessed Trinity, "*Benedicat vos,*" &c. "May the Almighty God, the Father, and the Son, and the Holy Ghost, bless you." He concludes, reading at the corner of the altar, the beginning of the gospel according to St. John, which the people hear standing; but at these words, *Verbum caro factum est,* The word was made flesh, both priest and people kneel, in reverence to the mystery of Christ's incarnation. The server at the end answers, "*Deo gratias,*" "thanks be to God." And then the priest departs from the altar, reciting to himself the *Benedicite,* or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise our Lord.

THE MANNER OF ASSISTING AT MASS.

Q. In what manner ought we assist at the Mass?

A. In saying such prayers and devotions as are most suitable to that holy sacrifice; which having union with the passion of Christ, is best heard when those who are present turn the attention and affections of their souls towards the mysteries of the passions of our Lord.

Q. Is it not a good way of hearing Mass to accompany the priest through every part of it, so as to accommodate one's devotion to what he is then about?

A. It is a very good and profitable way: Not that the very prayers of the priest, in the Canon and Consecration, are always proper for the people, but that in every part of the Mass it is proper that the people should use such prayers as are adapted to what the priest is then doing.

Q. What kind of prayers and devotion are the best adapted to the several parts of the Mass?

A. *First,* In the beginning of the Mass an earnest application of the soul to God, by way of begging his divine grace for worthily and profitably assisting at this sacrifice.

Second, At the Confiteor, and what follows until the *Kyre Eleison* inclusively, those present ought to make an humble confession of their sins to God, with most hearty repentance earnestly begging his mercy.

Third, At the *Gloria in Excelsis,* let them join in that heavenly hymn, and excite their souls to the affections expressed therein.

Fourth, At the Collects, let them recommend to God their own necessities and those of the whole Church.

Fifth, At the Epistle, Gradual, and Gospel, either let them attend to the heavenly lessons contained in them; or, if they have not the convenience for this, let them employ themselves in giving thanks to God for revealing to us his divine truths, and instructing us not only by his servants the prophets and apostles, but also by his Son; and begging of God that their lives may be always conformable to the maxims of his gospel.

Sixth, At the Credo, let them recite it to themselves, with a lively faith of the great truths contained in it.

Seventh, At the Offertory, let them join with the priest in offering up first the host, and then the chalice, for themselves and for the whole

Church; but let them at the same time unite themselves closely with their High Priest, Christ Jesus, and with him, through him, and in him, offer up their hearts and souls to God, to be consecrated to his divine service, and change into him; and in particular at the mingling of the water with the wine in the chalice, let them pray for this happy union with God.

Eighth, At the Lavabo, when the priest washes his fingers at the corner of the altar, let them excite in their souls a hearty act of repentance, and beg to be washed from their sins in the blood of the Lamb.

Ninth, When the priest turns about and says, *Orate Fratres,* let them pray that God would accept of that oblation for his own honor and their salvation.

Tenth, At the Preface, let them raise up their hearts to God at *Sursum Corda,* and pour forth their souls in thanksgiving to him; joining themselves with the heavenly choirs, and with them humbly and fervently pronouncing that sacred hymn, "*Sanctus,*" &c., "Holy, Holy, Holy, Lord God of Hosts," &c.

Eleventh, During the Canon of the Mass, let them, together with the priest, and together with the invisible priest, Christ Jesus, offer up the sacrifice, for the four ends of sacrifice, viz. 1. For God's honor, adoration and glory. 2. In thanksgiving for all his benefits, and especially for our redemption through Jesus Christ. 3. To obtain mercy and pardon through him for all their sins. 4. To obtain all graces and blessings of which they stand in need. Let them all join in the solemn commemoration that is here made of the passion, resurrection and ascension of the Son of God, and of the glory of his Church triumphant in heaven.

Twelfth, At the *Memento* for the living, let them earnestly recommend to God their parents, friends, benefactors, &c. their superiors, spiritual and temporal; those that have particularly desired their prayers; those that are in agony, or have great necessities, temptation, or affliction; those to whom they have given scandal or bad example; their enemies, and all unbelievers and sinners, that God may convert them; in fine, all true servants of God; and all such for whom God would have them tc pray.

Thirteenth, At the Consecration and Elevation let them again offer themselves to God with and through Christ, and with all the reverence

of their souls, adore their Lord there really present under the sacramental veils.

Fourteenth, At the *Memento* for the dead, let them represent to the eternal Father this victim which takes away the sins of the world, in behalf of all the faithful departed in the communion of the Church, and particularly of their relations, friends, &c. and those who stand most in need of prayers, or for whom God is best pleased that they should pray.

Fifteenth, At the *Pater Noster,* let them join in that heavenly prayer; begging in the first petition (Hallowed be thy name), the honor and glory of God's name; in the second petition, the propagation of his kingdom here upon earth, and that they may have a share in his kingdom in Heaven; in the third petition, the perfect accomplishment of his will by all, and in all: in the fourth, the participation of the bread of life; in the fifth, the forgiveness of their sins; in the sixth, the grace of God against temptations; and in the seventh, a deliverance from all evils.

Sixteenth, At the breaking of the host, let them remember Christ's body broken for them upon the cross, and let them pray for that peace which the priest wishes them, with God, with their neighbors, and with themselves.

Seventeenth, At the *Agnus Dei,* &c. let them, in the spirit of humility and contrition, beg mercy and pardon for their sins.

Eighteenth, During the following prayers, and whilst the priest is receiving, let them make a spiritual communion. 1. By a lively faith of the real presence of the Lamb of God slain for our sins, and of the abundance of grace which he brings to those that receive him worthily. 2. By an ardent desire of partaking of this life-giving food. 3. By humbly acknowledging at the *Domine non sum dignus,* and heartily bewailing their unworthiness and sins, which hinder them from daring to approach to this heavenly table. 4. By fervent prayer, begging that Christ would communicate to them some share in those graces which he brings with him to the worthy receiver, and that he would come at least spiritually to their souls, and take possession of them, and unite them to himself by an indissoluble bond of love.

Nineteenth, After the communion let them return thanks to God for the passion and death of his Son, and for having been permitted to

assist at these divine mysteries; let them receive with humility the benediction given by the priest in the name of the blessed Trinity; let them beg pardon for their negligences and distractions; and so offering themselves and all their undertakings to God, depart in peace.

INSTRUCTIONS FOR THOSE RESIDING WHERE IT IS IMPOSSIBLE TO HEAR MASS.

Q. What if a person, through the absolute necessity of his unhappy circumstances, should be in a place where he can never hear Mass, do you think he might not then be allowed to join in prayer with those of another communion, by way of supplying this defect?

A. No. It is a misfortune, and a great misfortune, to be kept like David, when he was persecuted by Saul, at a distance from the temple of God, and his sacred mysteries; but it would be a crime to join ones' self upon that account with others whose worship the Church rejects as sacrilegious and impious. In such a case therefore a Christian must serve his God alone to the best of his power, by offering to him the homage of prayer, adoration, contrition, &c. He must frequently hear Mass in spirit by joining himself with all the faithful throughout the world, wherever they are offering to God that divine sacrifice; ever sighing after these heavenly mysteries, and praying for his delivery from that Babylon, which keeps him at a distance from the temple of God.

Ceremonies Used in the Sacrament of Penance

Q. What is the form and manner of confession?

A. The penitent, having duly prepared by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confession chair on one side of the priest, and making the sign of the cross upon himself, asks the priest's blessing, saying, 'Pray, Father, give me your blessing.' Then the priest blesses him in the following words: 'The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.'

After which the penitent says the Confiteor, in Latin, or in English, as far as *Mea Culpa,* &c. and then accuses himself of all his sins, as to the kind, number, and aggravating circumstances; and concludes with this or like form: 'Of these, and all other sins of my whole life, I humbly accuse myself; I am heartily sorry for them, I beg pardon of God, and penance and absolution of you my ghostly father.' And so he finishes the Confiteor, 'Therefore, I beseech thee,' &c. And then attends to the instructions given by the priest, and humbly accepts the penance enjoined.

Q. What is the form of absolution?

A. *First,* The priest says, 'May the Almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting, Amen.'

Then stretching forth his right hand towards the penitent, he says, 'May the Almighty and merciful Lord give thee pardon, absolution, and remission of thy sins. Amen.'

Our Lord Jesus Christ absolve thee, and I, by his authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power and thou standest in need: in the next place, I absolve thee from all thy sins, in the name of the Father, † and of the Son, and of the Holy Ghost. Amen.'

'May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen.'

Ceremonies Used in the Sacrament of Extreme Unction

Q. What is the form and manner of administering the sacrament of extreme unction?

A. *First,* The priest having instructed and prepared the sick person to this sacrament, recites, if the time permit, certain prayers prescribed in the Ritual, to beg God's blessing upon the sick and that his holy angels may defend them, that dwell in that habitation, from all evil.

Second, Is said the Confiteor, or general form of confession and absolution; and the priest exhorts all present to join in prayer for the person that is sick; and if opportunity permit, according to the quality or number of persons there present, to recite the seven penitential Psalms with the Litanies, or other prayers, upon this occasion.

Third, The priest, making three times the sign of the cross upon the sick person, at the name of the blessed Trinity, says, 'In the name of the Father, and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.'

Fourth, Dipping his thumb in the holy oil of the infirm, he anoints the sick person in the form of a cross, upon the eyes, ears, nose, mouth, hands and feet; at each anointing making use of this form of prayer. 'Through this holy unction, and his own most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight. Amen.' And so of the hearing, and the rest, adapting the form to the several senses.

Fifth, After this the priest goes on: 'Lord have mercy on us, Christ have mercy on us. Lord have mercy on us. Our Father, &c. And lead us not into temptation. *R.* But deliver us from evil. *V.* Save thy servant. *R.* Trusting in thee, O my God. *V.* Send him, O Lord, help from thy sanctuary. *R.* And do thou defend him from Sion. *V.* Be to him, O Lord, a tower of strength. *R.* From the face of the enemy. *V.* Let not the enemy have any power over him. *R.* Nor the son of iniquity be able to hurt him. *V.* Lord, hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord be with you. *R.* And with thy spirit.

PRAYERS FOR SICK PERSONS.

O Lord God, who has said by thy Apostle James: Is any one sick among you? Let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall ease him; and if he be in sins they shall be remitted to him: heal we beseech thee, O, our Redeemer, by the grace of the Holy Ghost, the maladies of this sick man, cure his wounds and forgive him his sins, and expel from him

all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior, that being recovered by thy mercy, he may return to his former duties. Who with the Father and the Holy Ghost, lives and reigns one God, for ever and ever. Amen.

PRAYER.

Look down, we beseech thee, O Lord, on thy servant, (Name), fainting under the infirmity of his body, and refresh a soul which thou hast created: that he, being improved by thy chastisements may be saved by thy medicine. Through Christ our Lord. Amen.

PRAYER.

O Holy Lord, Almighty Father, everlasting God, who, by imparting the grace of thy benediction to sick bodies, preservest, according to the multitude of thy mercies, the work of thy hands; favorably attend to the invocation of thy name, and deliver thy servant from his illness, and restoring him to health, raise him up by thy right hand, and strengthen him by thy virtue, defend him by thy power, and restore him with all desired prosperity to thy holy Church. Through Christ our Lord. Amen.

Ceremonies Used in Sacrament of Holy Orders

Q. In what manner is the order of priesthood administered?

A. The person that is to be ordained is presented to the bishop in the name of the Church, that he may be devoted to priesthood, and bearing testimony of his being worthy of that office. Then the bishop publishes to the clergy and people there present the designed promotion, that if any one has anything to allege against the person that is to be ordained, he may freely declare it. If no one appears to allege anything against him, the bishop proceeds to admonish him of the duties and functions of the priesthood, and to exhort him to a diligent discharge thereof. After which, both the bishop and the

person that is to be ordained, prostrate themselves in prayer, whilst the litanies are sung or said by the choir or clergy there present; which being ended, the bishop stands up, and the person that is to be ordained kneeling, the bishop first, and then all the priests there present, one after another, lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and by revesting him with the priestly ornaments; then the Holy Ghost is invoked by the hymn, Veni Creator. After which the bishop anoints the hands of the person ordained, and then delivers into his hands the chalice with the wine and water, and the paten with the bread, saying, 'Receive the power to offer sacrifice to God, and celebrate Mass, as well for the living as for the dead, in the name of the Lord.' Then the person ordained says Mass with the bishop, and receives the holy communion at his hands. At the end of the Mass the bishop again imposes his hands upon him, saying those words of Christ: St. John xx. 22, 23, 'Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained.' After which he receives from him the promise of obedience, and gives him the kiss of peace.

Ceremonies Used in the Sacrament of Marriage

Q. In what manner does the Catholic Church proceed in the administration of matrimony?

A. *First,* She orders that the bans should be proclaimed on three Sundays, or festival days, before the celebration of marriage; to the end, that if any one knows of any impediment why the parties should not by the law of God, of his Church, be joined in matrimony, he may declare it.

Second, The parties are to be married by their own parish priest, in the presence of two or three witnesses.

Third, The parties express, in the presence of the priest, their mutual consent; according to the usual form of the Church; after which the priest says: I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Fourth, The priest blesses the ring according to this form.
V. Our help is in the name of the Lord.
R. Who made heaven and earth.
V. O Lord hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

PRAYER WHEN BLESSING THE RING.

Bless, O Lord, this ring, which we bless in thy name, that she that shall wear it, keeping inviolable fidelity to her spouse, may ever remain in peace and in thy will, and always live in mutual charity. Through Christ our Lord. Amen.

Then the priest sprinkles the ring with holy water; and the bridegroom taking it, puts it on the fourth finger of the left hand of the bride, saying, 'In the name of the Father, and of the Son, and of the holy Ghost. Amen.'

After this the priest says, *V.* Confirm, O God, this which thou hast wrought in us. *R.* From thy holy temple which is in Jerusalem. Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, &c. And lead us not into temptation. *R.* But deliver us from evil. *V.* Save thy servants. *R.* Trusting in thee, O my God. *V.* Send them help, O Lord, from thy sanctuary. *R.* And defend them from Sion. *V.* Be to them, O Lord, a tower of strength. *R.* Against the face of the enemy. *V.* O Lord hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord be with you. *R.* And with thy spirit.

MARRIAGE PRAYER.

Look down, O Lord, we beseech thee, upon those thy servants, and afford thy favorable assistance to thine own institution by which thou hast ordained the propagation of mankind, that they who are joined together by thy authority, may be preserved by thy aid. Through Christ our Lord. Amen.

Fifth, After this, if the nuptial benediction is to be given, the priest

says the Mass appointed in the Missal, for the bridegroom and the bride; and having said the *Pater Noster,* turning about to the newly married couple, he says over them the following prayers:

PRAYER THAT THE MARRIAGE TIE BE PERPETUAL.

Mercifully give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind; that this tie, which is made by thy authority, may be preserved by thy grace. Through our Lord Jesus Christ, &c.

PRAYER OFFERED FOR THE BRIDE.

O God, who by thy omnipotent hand didst create all things of nothing; who at the first forming of the world having made man to the likeness of God, didst out of his flesh make the woman, give her to him for his help, and by this didst inform us that what in its beginning was one, ought never be separated: O God, who by so excellent a mystery hast consecrated this union of both sexes, that thou wouldst have it be a type of that great sacrament which is between Christ and his Church: O God, by whom this contract and mutual union has been ordained, and privileged with a blessing, which alone has not been recalled, either in punishment of original sin, or by the sentence of the flood, mercifully look on this thy servant the bride, who is now to be given in marriage, earnestly desires to be received under thy protection. May love and peace abound in her; may she marry in Christ faithful and chaste; may she ever imitate those holy women of former times; may she be as acceptable to her husband as Rachel, as discreet as Rebecca; may she in her years and fidelity be like Sarah, and may the author of evil at no time have any share in her actions; may she be steady in faith and the commandments; may she be true to her engagements, and flee all unlawful addresses; may she fortify her infirmity by thy disciple; may she be gravely bashful, venerably modest, and well-learned in the doctrine of heaven; may she be fruitful in her offspring; may she be approved and innocent; and may her happy lot be to arrive at length to the rest of the blessed in the kingdom of heaven; may they both see their children's children to the third and

fourth generation, and live to a happy old age. Through the same Lord Jesus Christ, &c.

After the priest's communion, they both receive the blessed sacrament, and in the end of the Mass, before the usual blessing of the people, the priest turns to the bridegroom and bride, and says:

The God of Abraham, the God of Isaac, and the God of Jacob be with you, and you may fulfill his blessing in you, that you may see your children's children to the third and fourth generation, and afterwards enter into the possession of everlasting life, by the help of our Lord Jesus Christ; who, with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

Then the priest admonishes them to be faithful to one another, to love one another, and to live in the fear of God, and exhorts them to be continent, by mutual consent, at the times of devotion, and especially at the times of fasting, and of great solemnities, and then he finishes the Mass in the usual manner.

THE NUPTIAL MASS.

The Nuptial Mass is either the *Missa pro Sponso et Sponsa,* for the bridegroom and bride; or else the Mass of the Sunday, Holy Day of Obligation, or "double of the first or second class," as the greater feasts are called, on which the marriage may be solemnized; with special prayers, however, for the married couple from the Mass *Pro Sponso et Sponsa.*

The Blessing of Candles, Ashes and Palms and the Ceremonies of Holy Week

CHAPTER III

THE CEREMONIES ON THE FEAST OF THE PURIFICATION

On a table are placed the following requisites: 1. The chalice for the mass, prepared as usual and covered with white veil and burse, unless the Feast of the Purification falls on one of the privileged Sundays, when the color should be violet. 2. A white chasuble, stole, and maniple. 3. The censer and incense-boat. 4. The holy water vessel and aspersory. 5. A dish or plate, with a slice of bread and a vessel of water for washing the celebrant's hands, together with a towel for wiping them. 6. The wine and water-cruets, and the finger-towel. 7. A book or books containing the antiphons, to be recited during the procession.

On the altar the ornaments—viz., the antependium and tabernacle veil—are violet, but beneath them are similar ornaments of white. The violet ones are removed before the mass begins, unless, as above, the day be one of the privileged Sundays, for which violet is the proper color. The flowers and other movable ornaments are also removed from the altar during the blessing of the candles, &c., but are replaced before the mass. At the epistle corner is placed the missal on its stand. In the sanctuary, at the epistle corner, is placed a table covered with a white cloth. On this are placed the candles to be blessed, and over all another white cloth is drawn. Near the table stands the processional cross.

In the sacristy are prepared for the celebrant, amice, alb, cincture, violet stole, and cope.

THE BLESSING OF THE CANDLES.

The celebrant, having put on the vestments, proceeds to the altar. At the foot of the altar he makes the proper reverence, ascends the steps, kisses the altar, and goes to the missal at the epistle corner.

Having turned towards the missal, he says, *Dominus vobiscum,* and reads the five prayers which follow. Before each one he says *Oremus,* but neither disjoins his hands nor bows. While saying the words, he makes the sign of the cross over the candles with his right hand, keeping, meantime, his left on the altar. Having recited the fifth prayer, he puts incense into the censer, blessing it with the usual formula; then takes the aspersory and sprinkles the candles while saying the *Asperges me,* &c., and afterwards incenses them. He may then deliver a short instruction to the people on the institution and meaning of the Feast of the Purification, and on the symbolism of the blessed candles.

THE DISTRIBUTION OF THE CANDLES.

The celebrant, immediately after incensing the candles, goes to the centre of the altar, kneels on the upper step, and takes from the altar one of the blessed candles, previously placed there by the server, kisses it, and hands it to the server. He then rises and returns to the missal, and reads, in an audible tone, the antiphons and the canticle. Having repeated the antiphons, the celebrant proceeds to distribute the candles to the people kneeling at the rails. He begins at the epistle side, and proceeds to the other extremity of the sanctuary, after which he returns again to the epistle side, and so on. When all have received candles, he goes to the epistle side of the altar, and there, standing on the floor, washes his hands, after which he comes to the front of the altar, makes the proper reverence, and goes up to the missal, and reads the antiphons and prayers.

THE PROCESSION.

If it is customary to have the procession, the celebrant, having said the prayer *Exaudi,* after the distribution of the candles, goes to the middle of the altar, and receives from the server a lighted candle and a book containing the antiphons to be recited during the procession. Then, turning towards the people, he says *Procedamus in pace,* or sings it, if there is a choir. The choir, where there is a competent one, will also sing the antiphons during the procession. The procession

may go outside the Church, or may be confined to the interior, according to custom or circumstances. If it goes outside, the Responsory *Obtulerunt* is begun when it returns. Arrived at the altar, the celebrant gives his candle to the first server, and goes to the bench to vest for mass. He puts off the cope and violet stole, and puts on white vestments, unless the day be one of the privileged Sundays, the color for which is violet.

The server removes the violet ornaments from the altar and replaces the flowers. If the mass is of the Feast, lighted candles should be held during the Gospel, and from the *Sanctus* to the Communion.

Ash Wednesday

THE CEREMONIES OF THE BLESSING OF ASHES

On the table are placed the chalice prepared for mass, with violet veil and burse, a violet chasuble and maniple, a censer and incense-boat, the holy water and aspersory, the requisites for washing and wiping the celebrant's hands, including bread crumbs, and the cruets and finger-towel.

The altar has a violet antependium, and the veil of the tabernacle should be of the same color. The missal is placed on its stand as usual, at the epistle corner, and beside it on the table of the altar is a little dish or plate, made of silver, or of some other becoming material, containing the ashes of palms, blessed the preceding Palm Sunday. These ashes should be carefully ground, and should be used dry, and not as they are often used, in a pastry state. Until the beginning of the ceremonies the dish containing the ashes is covered either with its own proper cover or with a violet veil.

In the sacristy are laid out the vestments for the celebrant and the servers. For the celebrant the vestments are amice, alb, cincture, violet stole and cope; but if there is no violet cope, the stole alone will suffice. For the servers there are soutanes and surplices.

THE BLESSING AND DISTRIBUTION OF THE ASHES.

The celebrant in blessing the ashes observes the directions given for blessing the candles on the Feast of the Purification. Having vested, therefore, in amice, alb, cincture, and violet stole, and, if convenient, in cope also of the same color, he goes to the altar. At the foot of the altar he genuflects, or inclines profoundly, and goes up to the altar. He kisses the altar, and goes directly to the missal, and reads aloud the antiphon, as given in the missal. And, still standing in the same place, and without disjoining his hands or bowing, he says in the same loud tone, *Dominus vobiscum,* and *Oremus,* and recites the prayers. Before each prayer the celebrant says *Oremus,* but without any ceremony of any kind. Having recited the fourth prayer, he puts incense into the censer, and blesses it as usual, and then sprinkles and incenses the ashes. He may at this stage, if it is customary, give an instruction to the people on the ceremonies of this day.

After the instruction, or immediately after the incensing, when there is no instruction, the celebrant goes to the centre of the altar, and, kneeling with his face to the altar, he takes the ashes, and makes the sign of the cross on his own forehead. He then returns to the missal, and reads the antiphons, unless there is a choir to sing them, in which case the celebrant omits them altogether, and proceeds with the distribution of the ashes. In distributing the ashes he begins at the epistle corner, and while putting them on the head of each one he says in Latin, "Remember that thou art but dust and unto dust thou shalt return." Having finished the distribution, he washes his hands at the epistle corner, then returns to the missal by the front of the altar, recites the prayer *Concede,* after which he bows to the cross, and goes to vest for mass.

The servers meanwhile prepare the censer, and during the fourth and last prayers takes the holy water and aspersory, and approach the steps on the epistle side, and assist at the sprinkling and incensing of the ashes.

The Ceremonies of Holy Week Explained

THE BLESSING OF THE PALMS ON PALM SUNDAY

On the table are placed the following:—1. The chalice, with veil and burse of violet color. 2. A chasuble and maniple of the same color. 3. A censer and incense-boat. 4. The requisites for washing and wiping the celebrant's hands. 5. The cruets and finger-towel. 6. A book containing the antiphons to be recited during the procession.

On the altar palm branches are fixed between the candlesticks in the spaces usually occupied by flowers; the missal is on its stand at the epistle corner, and the antependium and tabernacle-veil are violet colored.

In the sanctuary, at the epistle corner, is placed a table covered with a white cloth, and on this are laid the palm branches which are to be blessed. The processional cross stands in the usual place near the table. It is covered with a violet veil, and on the top of it is a piece of ribbon of the same color to bind on a palm branch for the procession.

In the sacristy are prepared three soutanes, and as many surplices for the servers; and for the celebrant, amice, alb, cincture, and violet stole, and, where convenient, a cope of the same color.

THE BLESSING OF THE PALMS.

The celebrant, having vested in amice, alb, cincture, and violet stole, blesses the water, then assumes the violet cope, and, with a previous inclination to the cross, proceeds to the altar, ascends the steps, kisses it, and goes to the missal. He does not sign the book or himself, but, keeping his hands joined, reads aloud the antiphon *Hosanna;* and in the same tone and without turning round or disjoining his hands, he says *Dominus vobiscum,* and *Oremus,* followed by a prayer. He then reads the Epistle, and the *Responsory* or Gradual;

and, standing in the same place, but inclining towards the centre of the altar, he says *Munda cor meum,* &c. Having finished this prayer, he again stands erect, and reads the Gospel. Before the Gospel he says *Dominus vobiscum, Sequentia,* &c., and signs the book, and himself in the usual way, and after it he kisses the book and says *Per Evangelica dicta.* Here he puts off the maniple, and, keeping his hands still joined, he says *Dominus vobiscum, Oremus,* the prayer, and the preface. At the *Sanctus* he inclines towards the cross on the altar, stands erect again, and signs himself at the *Benedictus* precisely as in the mass. After this he reads the five prayers which follow, and keeps his hands joined except when making the sign of the cross over the palms. When he extends the right hand to make the sign of the cross, he places the left on the altar. After the fifth prayer, he sprinkles and incenses the palms, and then, turning to the book and keeping his hands joined, he says, *Dominus vobiscum,* and the prayer *Deus, qui Filium.*

While the celebrant is vesting, the servers light the candles on the altar; and when the holy water is blessed, they put some of it into the vessel used. All being in readiness, the servers bow to the cross and to the celebrant, and accompany him to the altar. They walk in front, carrying the holy water and aspersory.

THE DISTRIBUTION OF THE PALMS AND THE PROCESSION.

The celebrant, at the conclusion of the last prayer for the blessing of the palms, goes to the middle of the altar, kneels on the upper step, and takes from the altar the palm-branch previously placed there by one of the servers. He kisses the palm, hands it to the first server, and returns to the missal to read the antiphons *Pueri Hebraeorum,* &c., unless they are sung by a choir, in which case he omits them altogether, and begins to distribute the palms as soon as he has received his own.

Having completed the distribution, the celebrant washes his hands standing at the epistle corner, and returns to the missal by the front of the altar. With hands joined he says *Dominus vobiscum* and the prayer *Omnipotens sempiterne Deus,* then he goes to the middle of the altar, receives his palm branch, and a book containing the antiphons for the procession from the server, and, turning towards the people, says in a loud voice, or sings if there is a choir, *Procedamus in pace.* Wearing his biretta, he walks in the rear of the procession between

two servers, and reads alternately the prescribed antiphons. The procession should go outside the church, and when, returning, those in front have reached the door, they halt, the celebrant and the two servers come forward, and two servers enter and close the door, and, standing with their faces towards it, recite the versicles, *Gloria laus*, &c. The celebrant outside responds. When a few or all the versicles and responses have been thus repeated, one server knocks at the door with the point or lower extremity of the cross. The door is opened, and the procession enters. If the procession cannot for any reason go outside the church, these ceremonies may take place at an inner door. As he enters the celebrant recites the *Responsory, Ingrediente Domino.* When he returns to the sanctuary, he gives his palm, book, and biretta to one of the servers, makes the proper reverence to the altar, and goes to the bench or table, where he puts off the cope and puts on the maniple and chasuble. He then celebrates mass as usual.

The Ceremonies of Holy Thursday

The altar is adorned as for a solemn feast. The color of the antependium and tabernacle veil is white, and white is also the veil which covers the cross on the altar. The missal is on its stand at the epistle corner.

On the table are the following requisites:—1. The chalice for the mass, prepared as usual, but with two instead of one large Host on the paten. The veil and burse are white. 2. A second chalice, in which the Host to be preserved will be placed after the communion of the celebrant, with pall, paten, and veil of white silk, and a ribbon of the same material and color. 3. A ciborium containing particles for the communion of the people. [These are to be placed on the table only, in case one of the servers or attendants has the right or privilege of handling the sacred vessels; otherwise they are brought to the altar in the usual way by the celebrant himself.] 4. The cruets and finger-towel. 5. The censers and incense-boat (either here or in the sacristy). 6. A white benediction veil, and a cope of the same color. 7. A rattle to supply the place of the bell.

In the sanctuary are the processional cross, covered with a violet veil, and the canopy for the procession to the Altar of Repose.

In the sacristy are prepared—1. Soutanes and surplices for the three servers. 2. Amice, alb, cincture, white maniple, stole, and chasuble. 3. A violet stole for the ceremony of stripping the altars. 4. Candles and torches for the procession.

In the chapel of Repose, which should be at some distance from the altar, where mass is celebrated, but may be within the sanctuary, is prepared an altar, called the Altar of Repose. This altar is richly and tastefully decorated, and a large number of candles are placed on it and about it. At the centre of it is placed a highly ornamented tabernacle, for the reception of the Blessed Sacrament. Inside this tabernacle a corporal is spread, and another is spread on the altar.

THE MASS.

The Celebrant of the mass of Holy Thursday omits the psalm *Judica,* and consecrates two large Hosts. In other respects the mass of this day up to the consumption of the Precious Blood does not differ from the mass of any other day. Having consumed the Precious Blood and covered the chalice, the celebrant uncovers the second chalice, places it on the corporal, and puts the Host into it. He then covers it with the pall, the paten (with the concave part downwards), and the white veil. This veil, which should be soft and pliable, he gathers about the stem of the chalice, and secures it with the ribbon. If the chalice used in the mass must be used also for preserving the Host, it is purified and wiped in the ordinary way, and at the usual time. After putting the Host into the chalice in this case the celebrant purifies his fingers in the vessel kept on the altar for that purpose.

Communion is given as usual, and during the remainder of the mass the celebrant observes the directions given for mass in the presence of the Blessed Sacrament. Having returned to the altar after giving communion to the people and placed the ciborium in the tabernacle he receives the first ablution in the chalice, and having consumed it genuflects, and goes to the epistle corner for the second ablution. When he returns to the centre he again genuflects, takes the ablution, wipes and covers the chalice as usual. This done he again genuflects, and goes

to read the *Communion*. When he returns to the middle of the altar to say *Dominus vobiscum,* he genuflects, kisses the altar, and retiring slightly towards the gospel side, turns towards the people, as when saying *Misereatur* and *Indulgentiam* before giving communion. He turns again to the altar, repeats the genuflection, and goes to read the *Post communion,* after which, with the same reverence as before, he says *Dominus vobiscum,* and *Ite, missa est.* When he turns to the altar to say the prayer *Placeat* he genuflects, says the prayer, kisses the altar, says *Benedicat vos,* again genuflects, and turns, as before, when saying *Dominus vobiscum,* to give the blessing. He does not complete the circle as usual, but turns by his left to the chart, without going to the middle or genuflecting. At the words *et verbum caro factum est* he genuflects towards the Blessed Sacrament. Having read the Gospel he returns to the middle of the altar, genuflects, and goes to the bench or table to change his vestments for the procession.

The Servers' duties in the mass of Holy Thursday are precisely the same as in any other mass, except that the bell is rung during the recital of the *Gloria in excelsis,* and not afterwards. At the *Sanctus,* the consecration, and the *Domine non sum dignus,* the rattle is used instead of the bell. During the last Gospel the server prepares the censer and incense boat.

THE PROCESSION AND THE STRIPPING OF THE ALTARS.

The Celebrant having laid aside the chasuble and maniple and assumed the white cope goes to the front of the altar, genuflects on both knees on the pavement or floor of the sanctuary, and then kneels for a short time on the first step. Having said a short prayer he rises, puts incense into the censer without blessing it, and again kneeling, incenses the Blessed Sacrament in the usual way. The benediction veil is now put on his shoulders by one of the servers, and he goes up to the altar, genuflects, takes the chalice containing the Blessed Sacrament by the knob with his left hand, and places his right on the top of it. One of the servers draws the ends of the veil over both hands as well as the chalice. The celebrant then turns towards the people, and begins the hymn *Pange lingua.* He intones it if there is a choir to sing it; or if it is to be recited, he merely repeats the words aloud.

Hymn for Holy Thursday

PANGE LINGUA

LATIN VERSION.

Pange lingua gloriosi,
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine;
Sui moras incolatus
Miro clausit ordine.

In suprema nocte coena
Recumbens cum fratribus,
Observata lege plene
Cibis cum legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum,
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Prestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus, quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio,
Amen.

ENGLISH TRANSLATION.

Sing, O my tongue; adore and praise
The depth of God's mysterious ways;
How Christ, the world's great King, bestowed
His flesh, concealed in human food;
And left mankind the blood that paid
The ransom for the souls he made.

Given from above, and born for man,
From virgin chaste his life began;
He lived on earth, and preached to sow
The seeds of heavenly truth below,
Then sealed his mission from above
With strange effects of power and love.

'Twas on that ev'ning, when the last
And most mysterious supper past,
When Christ with his disciples sat,
To close the law with legal meat,
Then to the twelve himself bestow'd.
With his own hands to be their food.

The Word, made flesh for love of man
His word turns bread to flesh again:
And wine to blood, unseen by sense,
By virtue of omnipotence:
And here the faithful rest secure,
Whilst God can vouch, and faith insure.

To this mysterious table now,
Our knees, our hearts, and sense we bow:
Let ancient rites resign their place
To nobler elements of grace:
And faith for all defects supply,
Whilst sense is lost in mystery.

To God the Father, born of none,
To Christ, his co-eternal Son,
And holy Ghost whose equal rays
From both proceed, be equal praise:
One honor, jubilee, and fame,
For ever bless his glorious name.
Amen.

Arrived at the Altar of Repose the celebrant places the chalice on the corporal, genuflects, and descends the steps, and kneels on the lowest, where the benediction veil is removed. He then rises, puts incense into the censer without blessing it, and incenses the Blessed Sacrament. After this the *Tantum ergo* is recited by the celebrant or sung by the choir; the celebrant puts the Blessed Sacrament in the tabernacle, and secures the door, and having descended the steps, he kneels, says a short prayer, rises, genuflects on both knees, and returns to the altar. He now removes the Blessed Sacrament from the high altar to the Altar of Repose, or some other suitable place, and in doing so observes the customary ceremonies. Having completed this he goes to the sacristy, puts off the cope, and exchanges the white stole for a violet one, and, accompanied by the servers, returns again to the sanctuary to strip the altars. Having laid aside his biretta, and genuflected to the cross, he goes up the steps with the servers, and while stripping the altar with their assistance he recites the antiphon *Diviserunt,* with the psalm, *Deus, Deus meus.* After stripping the high altar he proceeds to strip the other altars of the church, continuing to recite the psalm; and when he has stripped the altars, and finished the psalm, he returns to the sacristy.

The Ceremonies of Good Friday

The altar is completely stripped of cloths and ornaments of every kind. The cross covered with a violet veil, and six candlesticks with candles of unbleached wax, alone remain on it. On the steps in a line with the centre of the altar is placed a cushion with a violet covering.

A table is covered with a white cloth, which does not, however, extend to the ground on all sides, but merely covers the surface of the table itself. On it is laid a cloth for the altar, neatly folded. This cloth should be as nearly as possible of the exact dimensions of the table of the altar, so as not to hang down at either end. In addition to this the table bears the following:—1. The missal and its stand. 2. A burse containing a corporal and a pall, with a purificator laid on top of it, together with a chalice veil; both the burse and the veil are

black. 3. The censer and incense-boat, unless the sacristy is a more convenient place to keep them. 4. The cruets and finger-towel.

In the sanctuary convenient to the table is the processional cross, a cushion with a violet covering, on which to lay the cross for the adoration, a piece of violet carpeting, to extend in front of this cushion, and a long veil of white silk to spread over the cushion, and to extend a short distance over the violet carpeting as well.

In the chapel of Repose are candles for the procession, a white benediction veil, and on the altar itself a corporal is spread.

In the sacristy are prepared the usual black vestments for the celebrant, cassocks and surplices for the servers.

THE CEREMONIES AT THE ADORATION OF THE CROSS.

The Celebrant vested as for a requiem mass proceeds to the altar, genuflects to the cross, and then, kneeling on the floor in front of the altar, prostrates himself on the cushion laid on the steps. Having remained in this position for a short time—during which the servers spread a cloth on the altar, and place the missal and stand at the epistle corner—he rises, goes up to the altar, kisses it and proceeds to the missal, where he reads in the usual tone of voice the first lesson and tract. At the conclusion of the tract he says in the same tone, *Oremus, Flectamus genua,* and genuflects; and when *Levate* is said by the servers, he stands erect, and reads with hands joined the prayer *Deus, a quo.* After this he reads the second Lesson and Tract, followed by the Passion, the whole of which he reads at the epistle corner. He says the *Munda cor meum* also at the epistle corner, but bows towards the cross while saying it, and does not say *Jube Domine* after it. He does not kiss the missal when he has concluded the reading of the Passion. The celebrant after reading the Passion proceeds to read the monitions and prayers as given in the missal. Before each of the prayers, except the eighth, he says *Oremus, Flectamus genua,* and genuflects, as do all in the church; and when the servers respond *Levate,* all stand up again.

The Servers do not light the candles at the beginning of the ceremony. While the celebrant is prostrate at the foot of the altar the server takes the altar-cloth, previously laid on the table, and spreads

it on the altar, and carries the missal to the epistle corner. When the celebrant rises, the server removes the cushion from before him, and puts it away. While the celebrant reads the lessons, the server stands in front of the altar, or in any convenient place towards the epistle side. Each time the celebrant says *Flectamus genua,* he genuflects, and, rising at once, says *Levate.* Towards the conclusion of these prayers the servers arrange the violet cushion in front of the altar, and spread the carpet and white veil.

The celebrant, after reading the prayers, goes to the bench at the epistle side of the sanctuary, or to the table, and puts off the chasuble only. He then returns to the middle of the altar, genuflects, and taking the cross reverently from its place on the altar, he descends again to the floor of the sanctuary. There standing at the epistle corner, with his face towards the people, he uncovers the upper part of the cross as far as the transverse bar, and raising it the height of his breast, the figure on the cross being towards the people, he reads in a grave but distinct tone from the missal held in front of him by one of the servers the words *Ecce lignum crucis,* and continues in the same tone, *In quo salus mundi perpendit; Venite adoremus.* This invitation to adore should be spoken by the servers, who, like all present, except the celebrant, genuflect. Of course, if there is a choir, the celebrant will sing *Ecce lignum crucis,* and what follows up to *Venite adoremus,* which the choir will sing, while all but the celebrant genuflect. At the epistle corner the celebrant uncovers the right arm of the cross, and at the middle of the altar removes the veil entirely, and on both occasions says (or sings) *Ecce lignum crucis,* &c., in a higher tone than before, and also raises the cross somewhat higher, still keeping the figure on it towards the people.

When *Venite adoremus* has been said or sung the third time the celebrant carries the cross by the gospel side to lay it on the cushion prepared for it. While laying it on the cushion he kneels, and genuflects to the cross after rising from his knees. He then goes to the epistle side, and puts off his shoes, and proceeds to adore the cross. He genuflects on both knees three times—first, when within six paces of the cross; secondly, at about half this distance from it; and thirdly, immediately in front of it. While kneeling each time he inclines profoundly, and the third time he kisses the feet of the crucifix. Then

rising he genuflects on one knee to the cross, returns to the epistle corner, and puts on his shoes. While the people are adoring the cross he sits at the Epistle corner and reads the *Improperia,* alternately with the servers, or by himself, if the servers cannot do their part properly. When the adoration is over the celebrant goes by the front of the altar to the place where the cross is laid, genuflects on one knee, and, taking it up, transfers it to its customary place, spreads the corporal on the altar, again genuflects, and returns to the bench, where he resumes the chasuble.

When the celebrant goes to lay the cross on the cushion the server retires to the epistle corner, and after the celebrant has adored the cross they adore it in a similar manner. Having adored the cross they remain near the cross while the people adore it.

Toward the end of the adoration one of the servers lights the candles on the altar, and carries the burse and purificator to the altar, and lays them near the centre of it and transfers the missal to the gospel side. The adoration over and the cross removed, the server takes away the cushion, veil, and carpet used during the adoration, prepares the censer, and removes the veil from the processional cross.

THE PROCESSION FROM THE ALTAR OF REPOSE.

The celebrant, having resumed the chasuble, comes to the front of the altar, genuflects, and puts incense into the censer without blessing it, and having again genuflected, he takes his biretta and follows the procession to the Altar of Repose.

Arrived in front of the Altar of Repose, the celebrant genuflects on both knees, and rising, kneels on the first step and says a short prayer. He then ascends the altar, genuflects, opens the tabernacle, again genuflects, and going down puts incense into the censer, and incenses the Blessed Sacrament on bended knees. He goes up to the altar once more, then genuflects, takes the chalice containing the Host from the tabernacle, and, if a ciborium with consecrated particles remains in the tabernacle, he genuflects and closes it. He kneels on the edge of the upper step while the veil is put on his shoulders, rises, genuflects, takes the chalice by the knob with his left hand, places his right on the top of it, and draws the ends of the benediction veil over all. Then,

turning round, he recites in a clear voice the first line of the hymn *Vexilla Regis prodeunt,* or intones it if there is a choir to continue the singing of it. The procession returns to the main altar in the same order in which it came to the Altar of Repose.

Having come to the main altar, the celebrant places the chalice on the corporal, genuflects, descends the steps, puts off the benediction veil, and having replenished the censer with incense, he kneels and incenses the Blessed Sacrament. He then goes up to the altar, removes the veil from the chalice, places the paten on the corporal, and the pall in the usual place; and by inverting the chalice transfers the Host from it to the paten. If his fingers should touch the Host, he should purify them in the vessel kept for the purpose on the altar. Having previously genuflected, he takes the chalice to the epistle corner, and puts wine and water into it, but does not bless the water. He may either hold the chalice in his left hand all the time or place it on the pall, but must not leave it on the altar-cloth. Neither should he wipe the interior of it either before or after putting the wine and water into it. He returns to the centre of the altar, genuflects, and places the chalice in the usual position, and covers it with the pall. Standing at the centre he puts incense into the censer, saying as usual: *Incensum istud,* etc., and incenses the *oblata,* the cross, and the altar, as in solemn mass, but he himself is not incensed. Having handed the censer to the thurifer at the epistle corner, he descends the steps, and, taking care not to turn his back to the Blessed Sacrament, he washes his hands, standing at the epistle corner, and faces the people.

He returns by the lateral steps to the centre of the altar, and having genuflected, he inclines as usual, and says in an audible tone: *In spiritu humilitatis,* etc. He then kisses the altar, genuflects, retires slightly towards the gospel corner, and, turning towards the people as at other times when the Blessed Sacrament is on the altar, he says *Orate fratres,* and returns by his left without completing the circle, and again genuflects. The celebrant recites the *Pater Noster* as usual, followed by the prayer *Libera,* which, however, he recites in the same elevated tone in which he recites the *Pater Noster.* Having concluded this prayer he genuflects, uncovers the chalice, puts the paten beneath the Host, and taking the Host in his right hand he elevates it so that it can be seen by all, meantime holding the paten in his left, which rests

on the corporal. He immediately lowers the Host over the chalice, and divides it in the usual manner, putting the small particles into the chalice, without any word or sign. He covers the chalice, genuflects, and inclining moderately, and keeping his joined hands resting as usual on the front of the altar, he says the prayer *Perceptio Corporis,* etc., which is the third of the three prayers usually said before the communion, and omits the other two. He genuflects, says *Panem coelestem,* and *Domine non sum dignus,* precisely as in an ordinary mass, and while saying *Corpus Domini,* etc., he signs himself as usual with the Host. After a short meditation he uncovers the chalice, genuflects, and having purified the corporal and paten, as usual, he consumes the Sacred Particle together with the wine in the chalice, but does not sign himself with the chalice, nor say any words. He omits the usual ablution of the chalice, and has his fingers purified at once with wine and water. He consumes this purification at the centre of the altar, wipes the chalice, covers it as usual, and then bowing his head, and having his hands joined in front of his breast, he says *Quod ore sumpsimus,* etc., but omits the second prayer, *Corpus tuum,* etc. Having recited the above prayer, he descends, genuflects, and returns to the sacristy.

The Ceremonies of Holy Saturday

In the porch or immediately outside the door of the church is placed a table covered with a white cloth. On this table are the following requisites: 1. A missal on its stand. 2. The five grains of incense on a silver dish. 3. A censer and incense-boat. 4. A vessel containing holy water and an aspersory. 5. White maniple, stole, and dalmatic. 6. A wax taper. Near the table stands the reed crowned with a triple candle, a brasier or chafing dish for the new fire, and a pair of tongs for transferring some of the fire into the censer. The fire is lighted before the ceremony begins.

The high altar is prepared as for a solemn feast. Candles of the ordinary bleached wax are in the candlesticks, but are not lighted until the beginning of mass. The cross is uncovered, but the pictures and statues remain covered until after the litany.

In the sanctuary, on the gospel side, is a lectern for supporting the missal during the reading of the *Exultet*. It stands in the place where the Gospel is sung in solemn mass, and faces the altar. Behind the lectern, and a little to the left, is the Paschal candle on the candlestick, and near it is a wooden or marble stand for the reed. The lamps of the sanctuary are ready to be lighted.

In the baptistery, or immediately outside it, if more convenient, is a table covered with a white cloth, on which are laid: 1. Two silver vessels, containing respectively chrism and oil of catechumens. 2. The requisites for washing and drying the celebrant's hands, including pieces of bread and soap, as well as cotton to remove the holy oils. 3. A sponge or coarse towel to wipe the edges of the font, and a finer towel to wipe the Paschal candle after being immersed in the water. 4. The ordinary vessel for holy water, and the aspersory. Suitable vessels are also provided for transferring the blessed water to the receptacles at the church doors.

On the table are the chalice prepared for mass, with white veil and burse, the cruets and finger-towel, and a missal for the Exultet and the mass.

In the sacristy are the usual vestments for mass of white color, together with a violet stole and cope for the blessing of the fire, and a maniple, stole, and chasuble of the same color for the reading of the prophecies. These last-named vestments may, however, be laid on the table, or on a bench at the epistle side. As four servers are required on this day, cassocks and surplices will be provided for them in the sacristy. The processional cross is likewise in the sacristy.

THE BLESSING OF THE FIRE, THE INCENSE, AND THE PASCHAL CANDLE.

The clebrant, vested in amice, alb, cincture, and stole of violet color, together with a cope of the same color, if he can have such conveniently, proceeds with his servers to the place prepared at the door of the church for the blessing of the fire and incense. One server walks in front, another follows him carrying the processional cross, and two others are respectively at the right and left of the celebrant. If the

table is outside the door of the church the cross-bearer takes up his position on the side opposite the door, but if it is inside, he stands between it and the door. The celebrant faces the cross, and reads the prayers for the blessing of the fire and the grains of incense. He keeps his hands joined even when saying *Dominus vobiscum,* and *Oremus.* Having concluded the fourth prayer, he puts incense into the censer, into which the first server has put some of the new fire during the reading of the fourth prayer. He blesses the incense as usual, sprinkles the fire and grains of incense, saying *Asperges me Domine,* etc., and then incenses them. Here the celebrant lays aside the cope and violet stole, and puts on the white vestments above-mentioned; namely, maniple, stole, and dalmatic. The stole is worn on the left shoulder as by a deacon. Thus vested, he again puts incense into the censer and blesses it, and then taking the reed, he moves towards the main altar. On his left is the second server, carrying a taper lighted from the new fire; immediately in front of him is the cross-bearer, and before the cross-bearer are the first server with the censer, and the fourth, carrying the grains of incense; the latter on the right, the former on the left. When the celebrant enters the church, all stop; the celebrant inclines the reed, one of the candles on it is lighted by the server at his side, and he and the servers, the cross-bearer excepted, genuflect. While on bended knee he says in a distinct tone, or sings if there is a choir, the words *Lumen Christi;* then rises, as do the servers, who respond *Deo gratias,* if this response is not sung by the choir. The second candle is lighted about the middle of the church, and the third in front of the altar, and on each occasion the ceremonies just described are observed. But the celebrant says (or sings) *Lumen Christi* in a higher tone each time, and the response is each time said or sung in a corresponding tone.

When *Deo gratias* has been said (or sung) the third time the celebrant receives the missal from the second server, to whom he in turn hands the reed, and, kneeling on the first step of the altar, says the *Jube Domine,* omitting *munda cor meum.* Then rising, and genuflecting to the altar, he goes to read the *Exultet,* preceded by the four servers. He stands in front of the lectern, with his back to the altar, having on his right the cross-bearer and thurifer, and on his left the two servers with the reed and grains of incense. Before commencing the

Exultet, which he reads in a tone at once distinct and joyful, he incenses the missal.

After the words *Curvat Imperia,* he puts the grains of incense into the candle in the form of a cross. He lights the Paschal candle with one of the branches of the triple candle at the words *Rutilans ignis accendit;* and at the words *Apis mater eduxit,* he pauses, while a server lights the lamp or lamps of the church. Having finished the *Exultet,* he returns to the sacristy to change his vestments.

THE PROPHECIES AND THE BLESSING OF THE FONT.

The celebrant, having come to the sacristy after the blessing of the Paschal candle, puts off the white vestments, puts on maniple, stole, and chasuble of violet color, and returns to the altar preceded by the servers. At the foot of the altar he salutes the cross, then ascends, and, having kissed the altar, goes to the missal at the epistle corner to read the prophecies. He reads both the prophecies and the prayers in the same elevated tone, and when saying *Flectamus genua*—which is said before each of the prayers except the last—he genuflects, and rises again when the servers, or one of them, responds, *Levate.* At the conclusion of the last prayer he inclines to the cross, and ascends to the bench on the epistle side, where he puts off the chasuble and maniple, and, if the church has a baptismal font, puts on a violet cope; but if it has no font, he goes in alb and stole to the front of the altar for the litanies.

When there is a font to be blessed, the celebrant, vested as above, or without the cope, proceeds to the baptistery. Two servers walk on his right and left, holding back the borders of the cope. Another carries the processional cross immediately before him, while in front of all walks one carrying the lighted Paschal candle. When departing from the sanctuary the celebrant begins the Tract, *Sicut Cervus,* which he continues to read slowly, so as to finish it as he arrives at the baptistery. Before the entrance to the baptistery all stop; the cross-bearer turns round to face the celebrant, who reads, from the missal held by the fourth server, the prayer *Dominus vobiscum, Oremus,* and the prayer *Omnipotens sempiterne Deus.* After this he follows the cross-bearer and candle-bearer into the baptistery, and standing, facing the

cross, on the opposite side of the font from it, he reads the second prayer and the preface. While reading the preface, he observes everything prescribed by the rubrics, at the place at which it is prescribed. After the words *Gratiam de Spiritu Sancto,* he divides the water crosswise with his right hand, which he immediately wipes with a towel presented by one of the servers. He touches water with his right hand at the words, *Non inficiendo corrumpat;* and, having made the sign of the cross over the water thrice at the words *Per Deum vivum, per Deum verum, per Deum sanctum,* and said the words, *Super te ferebatur,* he pours water from the font with his right hand towards the four quarters of the globe—1, toward the east; 2, towards the west; 3, towards the north; 4, towards the south. The edges and sides of the font are then wiped by one of the servers, and the celebrant proceeds. He breathes twice on the water in the form of a cross, after the words *Tu benignus aspira,* and at the next pause takes the Paschal candle, and holding it perpendicularly, immerses the lower part of it in the water of the font, saying, *Descendat,* etc.; he then immerses the candle still deeper, and repeats the words in a louder voice; and a third time the candle is sunk still deeper, and the words repeated in a still higher tone. Holding the candle thus immersed, he breathes thrice on the water, in the form of the figure given in the missal; and, after the words *Fecundet effectu,* he removes the candle, which is immediately wiped by the first server, who receives it from the celebrant. At the end of the preface, one of the servers transfers water from the font into the vessel for the aspersion, and presents the aspersory, previously dipped in it, to the celebrant, who besprinkles himself and the bystanders, and then, with a server on either hand, proceeds to sprinkle those who are in the church. During this time the servers remove the required quantity of water from the font, or, if the water has been blessed in another vessel, they transfer a sufficient quantity to the font.

When the celebrant returns to the font he takes first the vessel containing the oil of catechumens, and pours some of it into the water, saying, *Sanctificetur,* etc.; then taking the chrism he pours some of it also into the water, saying, *Infusio,* etc. Lastly, he pours of both together into the water, holding both, if convenient, in his right hand, and making the sign of the cross with the stream of oil three times while saying the words in which the crosses are marked in the missal.

He then mixes the oil through the water with his right hand; and, having rubbed off the oil and washed his hands, he confers baptism, if there are any subjects; if not, he returns at once to the altar.

THE LITANY AND THE MASS.

The celebrant reads the litanies kneeling at the front of the altar, and either holding the missal in his own hands or having it resting on a bench before him. At the versicle *Peccatores,* the candles on the altar are lighted, and the violet antependium and other ornaments of that color removed. The celebrant continues the litanies, up to *Christe exaudi nos,* inclusive, and then goes to the sacristy to vest for mass. If the litanies are sung by a choir, the celebrant prostrates himself in front of the altar, as on Good Friday morning, and remains in this position until the chanters sing *Peccatores.*

In the sacristy the celebrant puts on white vestments, and returns to the altar to celebrate mass. He says the psalm *Judica,* and the *Confiteor,* as usual; says also the prayer *Aufer* while going up to the altar, and having said *Oremus,* without moving from the middle of the altar, he says the *Kyrie eleison* and *Gloria in excelsis.* While he says this hymn the bells are rung, and the veils are removed from any pictures or images not before unveiled. After the Epistle, *Alleluia* is repeated three times, each time in a higher tone than before. There is no *Creed,* no *Offertory,* and no *Agnus Dei,* and, in place of the versicle called *the Communion,* Vespers are said. After *Ite, missa est, Alleluia* is repeated twice, and mass is concluded.

The Ceremonies at the Forty Hours' Devotion

CHAPTER IV

THE ADORATION OF THE BLESSED SACRAMENT EXPLAINED

"The prayer for forty consecutive hours before the Blessed Sacrament in memory of the forty hours during which the Sacred Body of Jesus was in the sepulchre began in Milan about the year 1534. Thence it spread into other cities of Italy and was introduced into Rome, for the first Sunday in every month, by the Arch-confraternity of the Most Holy Trinity of the Pilgrims (founded in the year 1548, by St. Philip Neri); and for the third Sunday in the month by the Arch-confraternity of our Lady of Prayer, in the year 1551."

"The devotion of the Forty Hours was established for ever by Pope Clement VIII. for the whole course of the year in regular continuous succession from one church to another, commencing on the first Sunday in Advent with the chapel in the Apostolical Palace, as appears from the Constitution, *Graves et diuturnae,* Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of Holy Church, in order that day and night the faithful might appease their Lord by prayer before the Blessed Sacrament solemnly exposed, imploring there His divine mercy. He further granted holy indulgences to those who should assist at prayer during this solemn exposition." These indulgences are *A' plenary indulgence* to all who being truly penitent, after confession and communion, shall devoutly visit any church, and pray there for peace and union among Christian rulers, for the extirpation of heresy, for the triumph of the Church, or for other favors, as the devotion of each one may suggest. *An indulgence of ten years and as many quarantines* for every visit made with true contrition and a firm purpose of going to confession. This indulgence was confirmed by His Holiness, Pope Pius IX., by a Rescript of the Sacred Congrega-

tion of Indulgences, November 26, 1876 (*and can be gained as often each day as the visit is repeated.*)

In answer to the petition of the Second Plenary Council of Baltimore, the Congregation de Propaganda Fide extended to all the dioceses of the United States the ordinary indulgences attached to the exposition in Rome, at the same time sanctioning the interruption of the exposition during the night, and dispensing with the procession at the will of the pastor of each church.

THE CEREMONIES OF THE FORTY HOURS.

The Blessed Sacrament should be exposed at the high altar, the drapery of which should be white, no matter what color the office of the day requires. The altar-piece and any other paintings in the immediate vicinity of the altar should be covered with white veils.

On the altar and about it, twenty wax candles should be kept lighted during the whole time of the exposition. The candles, at least those on the altar and immediately around the Blessed Sacrament should be of wax.

The cross remains on the altar as usual during the mass of Exposition. During the mass of Deposition it may or may not remain on the altar, according to the custom of each church or place. But at all other times it must be removed. The altar cards, also, must not be permitted to remain on the altar except during mass.

All private masses celebrated in the church during the days of exposition, whether at the altar of Exposition or at another, take a commemoration of the Blessed Sacrament. The bell should not be rung during the Exposition, unless, perhaps, at the principal mass.

At the altar of Exposition only the mass of the first and third days, that is, the mass of Exposition and the mass of Deposition, as they are called, should be celebrated. There are two evident exceptions, however; one founded on a long existing custom of celebrating at the altar of Exposition, the other founded on necessity, namely, if there is not a second altar in the church. The same is to be said of the distribution of communion as of the celebration of mass. It should not take place at the altar of Exposition unless sanctioned by custom or justified by necessity.

Requiem masses are forbidden in a church in which the Blessed Sacrament is exposed, except on the Commemoration of All Souls, when violet vestments are to be used.

THE FIRST DAY.

The mass of the first day is selected according to the directions just given. The ceremonies until after the communion of the celebrant are precisely the same as in an ordinary mass. Two large hosts, however, are consecrated; one for the mass itself, the other for the exposition.

The preparations for the mass of Exposition include, besides the things required for the mass, those also that are required for the procession—namely, a cope of the same color as the vestments; a white benediction veil, no matter of what color the vestments are; the processional cross, the monstrance, a second large host, a second censer, candles for those who are to take part in the procession; four, six, or eight lanterns, if the procession is to go outside; the large canopy for the procession proper, and the small canopy, which is extended over the celebrant, while carrying the Blessed Sacrament between the altar and the large canopy.

When the celebrant has consumed the Precious Blood he places the chalice on the corporal, and covers it with the pall. A server brings the monstrance from the table to the epistle side of the altar, and hands it to the deacon. The latter removes the white veil, which is carried to the table by a server, and places the monstrance on the corporal. He then fixes in its place the lunette holding the consecrated Host and places the monstrance on the back part of the corporal, taking care that it face outwards. During the remainder of the mass the rules laid down for a mass in presence of the Blessed Sacrament exposed must be observed. All salutations are omitted, and even the celebrant genuflects each time he comes to the centre of the altar or departs from it.

When the celebrant has finished reading the last Gospel, he goes to the centre of the altar, genuflects on one knee, and goes by the lateral steps to the bench. Arrived at the bench, he removes the chasuble, in place of which he puts on a cope corresponding in color with the other vestments.

The two thurifers now approach the celebrant, having their censers replenished with fire. When passing the centre of the altar they genuflect on both knees, and when they come in front of the celebrant they stand in single file. The celebrant, having assumed the cope, puts incense into the censers, but does not bless it, and all proceed in front of the altar, genuflect on both knees on the floor, and, rising, kneel on the first step. In this position the celebrant incenses the Blessed Sacrament with three double swings, making a profound inclination of the head before and after. The white benediction veil is now put on his shoulders and he ascends the steps. Having genuflected, he takes hold of the monstrance with both hands and turns, facing the people. As soon as he has turned around he intones the *Pange lingua,* and the procession moves around the church.

The procession, which forms part of the Forty Hours' Devotion, is supposed to be confined to the church. It is, however, permitted to proceed a short distance outside the church, if the interior does not afford sufficient space. When the procession is confined to the church it goes from the altar by the right or gospel side, and returns by the left,or epistle side; but when it leaves the precincts of the church it proceeds direct from the altar to the door by the centre of the nave, and, having emerged from the door, it goes away by the right, returns to the door by the left, and reaches the altar again by the same path by which it came from the altar to the door.

When the procession returns to the altar the celebrant ascends and places the monstrance on the throne prepared for it and then returns to the lowest step. Having put incense into the censer he intones the *Tantum Ergo.* At the Genitori, having received the censer, he incenses the Blessed Sacrament.

The hymn is not followed by the versicle *Panem de coelo,* etc., but immediately by the Litany of the Saints. At the end of the Psalm which follows the Litany, the celebrant sings the versicles. At *Dominus vobiscum* he rises, sings the prayers,standing with his hands joined. and at the end of the prayers again kneels, sings the versicle *Domine exaudi,* etc. After a brief delay the celebrant returns to the sacristy. making a double genuflection in front of the altar.

If for any reason there cannot be a procession, none of the other ceremonies are to be omitted.

THE SECOND DAY.

Wherever it is customary during this devotion to replace the Blessed Sacrament in the tabernacle at night and expose it again in the morning, both deposition and exposition may be accompanied with the singing of the *Pange lingua,* and the prayer *Deus qui nobis,* and the deposition by Benediction in addition, or they may take place without any special ceremonies, according to diocesan statutes and established customs.

The mass on the second day should be a solemn votive *pro pace,* or for whatever other necessity the Pope or bishop may order.

This mass should not be celebrated at the altar of exposition, nor even at the altar where there is a tabernacle containing the Blessed Sacrament. Of course necessity, which recognizes no law, and custom, the best interpreter of the law, justify a departure from this rule. The mass *pro pace,* when it is said, requires violet vestments and the *Gloria* and *Credo* are omitted except when this mass is celebrated on Sunday.

THE THIRD DAY.

The Blessed Sacrament is exposed early on the morning of the third day, and preparations are made for celebrating mass at the altar of Exposition. These preparations are precisely the same as those for the mass of the first day, except that on this occasion there is no second Host, and no monstrance to be prepared. For the procession on this day the same preparations are made as for the procession on the day of exposition.

The mass is selected according to the directions already given, and is celebrated with all the ceremonies proper to a mass sung or said in the presence of the Blessed Sacrament exposed.

After finishing the last Gospel, the celebrant descends from the altar, genuflects and proceeds to the bench, where he exchanges the chasuble for a cope, and lays aside the maniple. Then all go at once to the front of the altar, make a double genuflection on the floor and rise to kneel on the first step.

Immediately the Litanies are recited as on the first day. During the Litanies, or before them, if necessary, the procession is formed, all genuflecting on both knees to the Blessed Sacrament.

After the versicle *Domine exaudi,* and before *Dominus vobiscum,* the celebrant rises and incense is put into both censers. He then goes up to the altar, genuflects, takes down the monstrance from the throne, and places it on a corporal. He again genuflects, and takes the monstrance; having taken the monstrance in both hands, which should be covered with the ends of the benediction veil, turns toward the people and intones the *Pange Lingua,* and the procession moves around the church. When the celebrant has arrived at the main altar and placed the monstrance on the altar, the choir begins the *Tantum ergo.* At the *Genitori,* the Blessed Sacrament is incensed, and at the end of the hymn the versicle and response, *Panem de coelo,* etc., *Omne delectamentum,* etc., are sung, to each of which in paschal time and during the octave of Corpus Christi an *Alleluia* is added.

The celebrant now rises, and sings without *Dominus vobiscum* the prayer *Deus qui nobis,* and the others which follow. Having finished the prayers, he again kneels, recites the versicles and responses until he comes to *Fidelium animae,* which he says in a subdued tone. The veil is placed on his shoulders, and he gives Benediction. After the Benediction, the Blessed Sacrament is replaced in the tabernacle, and the celebrant and servers leave the sanctuary in the usual order.

When there cannot be a procession, it alone is omitted; everything else is observed.

The Sacramentals Explained

WHAT IS MEANT BY SACRAMENTALS.

Q. What is meant by the Sacramentals, and how many kinds are there?

A. *The Sacramentals* are ecclesiastical ceremonies, or external signs of religion, established by the Church for the spiritual and temporal advantage of the faithful. They are called by this name because they have a certain resemblance to the Sacraments.

There are four kinds of Sacramentals: *First,* Rites and ceremonies used in the administration of the Sacraments.

Second, Exorcisms used for banishing the demons, and the liturgical blessings given by the Sovereign Pontiff, by Bishops, by priests in the exercise of their ministry, and, above all, the benediction of the Most Holy Sacrament.

Third, Sacred things to which are attached some salutary virtue, such as holy water, blessed bread, the crucifix, medals, beads, scapulars, cords, palms, and such-like blessed things.

Fourth, Certain pious exercises, such as the invocation of the Holy Name of Jesus, the sign of the Cross, a prayer said in the church, especially if the church be consecrated, the saying of the *Pater noster* and of the *Confiteor,* and alms prescribed by the Church, etc.

The Sacramentals do not produce fruit or their effects of themselves, like the Sacraments, but only by virtue of the prayers of the Church and the good acts and disposition of those who receive or use them.

THE EFFECTS OF THE SACRAMENTALS.

Q. What are the effects of the Sacramentals?

A. Their effects are as follows:

First, To excite in the heart sentiments of piety by promoting grace.

Second, The remission of venial sins.

Third, The remission of the temporal punishment due to sin.

Fourth, To put to flight the demon and to repel his attacks.

Fifth, To preserve the faithful from temporal evils, to solace them and cure their maladies when this may be in accordance with the will of Divine Providence.

THE BLESSING OF THE PALMS, HOLY WATER AND EXORCISMS.

Q. Explain about the palms blessed on Palm Sunday, and the Paschal water, and the ordinary holy water and the exorcisms.

A. The palm branches which the faithful receive from the priest and preserve in their houses have special virtue or efficacy by reason of the prayers of the Church used in their blessing. Thus, in the prayer of blessing we have the words: 'We beseech Thee, O Holy Lord, Almighty Father, Eternal God, that Thou wouldst be pleased to bless and sanctify this creature . . . that whoever receiveth it may find protection of soul and body, and that it may prove, O Lord, a saving remedy and a sacred sign of grace.' And again: 'O God, Who gatherest what is dispersed, and preservest what is gathered, Who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive tree, which Thy servants take with faith in honor of Thy name, that into whatever place they may be carried the inhabitants of that place may obtain Thy blessing, and Thy right hand preserve from all adversity and protect those that have been redeemed by our Lord Jesus Christ, Thy Son.'

Second, We may also call attention to the words of the blessing of the font on Holy Saturday, wherein it is said in reference made to the wonderful power given to the water by Almighty God, 'Who by a secret mixture of His Divine virtue may render this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this Divine font, being born again new creatures, may come forth as heavenly offspring, and that all may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits by Thy command, O Lord, depart far from hence; may the whole malice of diabolical deceit be entirely banished; may no power of the enemy prevail here, may he not fly about to lay his snares, may he not creep in by his secret artifice, may he not corrupt with his infection. May this holy and innocent creature be free from the assaults of the enemy, and purified by the destruction of

all malice. May it be a living fountain, a regenerating water, a purifying stream, that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification,' etc.

In the blessing of the ordinary holy water, God is asked to infuse the power of His benediction into it, that it may serve to drive away devils, to banish diseases, that Divine grace may take its effect, and that whatever house or place of the faithful may be sprinkled by it may be cleansed and freed from evil, and that no pestilential spirit may reside therein; that all the snares of the hidden enemy may be removed, and that all that may be harmful to the peace and safety of the inmates may be expelled by its aspersion.

THE DISPOSITIONS REQUIRED TO RECEIVE THE EFFECTS OF THE SACRAMENTALS.

Q. What Dispositions are required to receive the effects of the Sacramentals, and what power have they?

A. The Sacramentals may be understood to have the power of efficacy from the prayers of the Church.

Second, The faithful should reverence and make use of them, especially with regard to holy water, keeping it in their houses, and using it with faith for the purposes for which it is blessed.

Third, The exorcisms work very nearly like the Sacraments because of the special power which Christ gave His Church over the devils.

Fourth, The dispositions required for receiving the effects of the Sacramentals are a spirit of faith and of piety, accompanied with sincere repentance for our sins. This is the condition through which, for example, one may receive the remission of venial sins by making the sign of the Cross or saying the *Pater noster* or *Confiteor.*

THE CEREMONIES OF THE SACRAMENTS NECESSARY.

Q. Are the Ceremonies of the Sacraments necessary?

A. Some are essential—that is, of such a nature that if omitted the Sacrament would not be valid. These have for their object the *matter* and *form* of the Sacraments. Some others, which precede and follow

the administration of the Sacraments, although not essential, are of great utility. The Church has established these in order to instruct the faithful in the effects and the obligations of the Sacraments, to attract their attention and to inspire them with respect and piety.

Q. How are the Rubrics divided?

A. Rubrics in general are divided into *preceptive* and *directive*. *Preceptive* rubrics are those that bind under sin. *Directive* rubrics do not bind under sin, but simply direct what is to be done by way of counsel and instruction. This is the distinction as commonly understood, and as the words themselves imply.

Q. Can a priest or Bishop make rubrics of his own either by adding to or taking from the rubrics of the Missal or the Ritual?

A. No. When the meaning of a rubric is doubtful or obscure, and also in cases for which provision is not made in the rubric, there are three authorities to which recourse may be had for guidance. These are:

First, The decrees of the Sacred Congregation of Rites;

Second, Customs;

Third, The opinions of rubricists or commentators on the rubrics.

It may happen, however, that circumstances of place and time, as, for example, in missionary countries and in times of persecutions, might make it very difficult, or morally impossible, to observe all the rubrics, and so customs are introduced at variance with them; in such cases the Ordinary must apply to Rome for an indult or dispensation, according to the general ecclesiastical practice.

Acts of Adoration in the Home for Every Day in the Week

CHAPTER V

Monday

I.—CHRIST'S INCARNATION

I believe thee, O my Jesus! to be truly present in this most holy sacrament. I bow down and adore thee, the same God, who became man for love of us. I believe it is thou thyself, whose incarnation the angel Gabriel, sent by God, did announce to the blessed Virgin Mary, declaring thy coming into the world. It is thyself, O divine Word! veiled in this adorable mystery, who was conceived in her pure and most chaste womb, by the operation of the Holy Ghost. Thou art, O Jesus! the Son of the Most High, to whom thy Father has given an eternal throne, and of whose kingdom there shall be no end. I adore thee in this sacred mystery of the incarnation, here continued, as it were, in the holy Eucharist. I adore thee in both thy humility and thy love, which has thus made thee the grand sacrifice and victim of the world. In return, O Jesus! I offer myself to thee, to do thy holy will in all things, to render myself a victim to thee, and to be thy faithful servant for ever. *Amen.*

II.—HIS NATIVITY.

O Jesus! born of the blessed Virgin Mary in Bethlehem, I adore thee, and believe thee here present in the adorable sacrament of the altar. Thou art the first-born of the blessed Virgin, wrapped in swaddling clothes, and laid in a manger, there being no place for thee in the inn: admirable figures of thy poverty in the divine Eucharist! Thou art that holy infant, whose birth was proclaimed to the shepherds by



THE MOTHER OF SORROWS

an angel. Thou art the king of heaven, to whom the multitude of the heavenly host sing praises. Thou art that great pastor, after whom the shepherds went in haste to search, and whom they beheld with joy and gladness. Thy holy church is become a new Bethlehem, or house of bread, wherein thou dost nourish us with thy sacred body; where the altar is thy crib and the manger of thy eucharistic birth. Millions of angels wait around thee; the priests, are as Mary and Joseph, and thy faithful adorers, as the holy shepherds. Grant, O Jesus! that the peace which was announced at thy birth, may be maintained in thy church; and that there may never be wanting, to the end of the world, holy souls, who, consecrating themselves as victims to thy love, may, in imitation of thy virgin Mother, lay up in their hearts all thy great mysteries, particularly this of the holy Eucharist, infinitely surpassing that of all the rest. *Amen.*

III.—HIS CIRCUMCISION.

I believe thee, O my Savior! who was circumcised and named Jesus, to be truly present in the holy Sacrament. I adore, under these sacred veils, the same body, which suffered from the circumcision knife, and the same blood, which issued from thy sacred veins. It was thus, O Jesus! thou didst begin the great sacrifice of thyself. It was thus, O divine victim! thou didst consecrate thy entrance into the world by a ceremony equally painful, and humiliating. But what! O Lord! must thy innocent body bear the punishment of our sins? must thy pure virginal blood be so early shed for us, poor criminals? must the Lord of life be destined to die upon a cross? must the great Sovereign of all, and who is above all laws, submit to a law of the most servile? O prodigy of humility; This thou didst in thy circumcision, and it is what thou continuest to do in the holy Eucharist. In this mystery I adore thee, no less as a Savior and victim, than in the other. O my God, and my love! may thy wounds save me; may the precious blood wash and cleanse me; may the holy name Jesus, which contains so much grandeur, and so many excellencies, give me life. May thy sacred body finish all my sorrows, and be as a sovereign balsam against the corruption of my vices. *Amen.*

Our Father—Hail Mary—Glory be, &c.

Tuseday

I.—CHRIST'S MANIFESTATION.

O Divine Jesus! who wast adored by the wise men coming from the east, I adore thee here present in the august sacrament of the altar. Thou didst enlighten the Gentiles by the appearance of a star. Thou didst draw them to thy sacred feet, and didst receive their lowest homages, and devout presents, when, falling down, they adored and offered to thee their gifts,—gold, frankincense, and myrrh. But, what is this to the grace of the holy Eucharist! Thou art born, not once only, but every day;—not in one place only, but in an infinity of places. We need not pass the seas nor the deserts, nor need we undertake long and perilous journeys, to find thee, and adore thee. Thou thyself descendest from heaven to be present with us, and to search after us. The wise men by a star obeyed the call, and thou comest at the priest's pronouncing the words of consecration. O excess of love and charity! It is but just, I should, O Jesus! imitate the faith of these holy princes, and offer thee as presents, the gold of pure love, the incense of fervent adoration, and the myrrh of continual mortification and penance. Alas! my God, and my all! I have nothing—I am nothing of myself. Do thou then, give me wherewithal to offer to thee. It is thou, O divine wisdom! who givest the gold of charity purified by fire;—it is thou, the true high priest, who dost offer the most sweet smelling incense; and as a victim, the myrrh of a most excellent sacrifice. From thee alone can I have, and of thee alone do I ask these heavenly gifts; O may thy bounty bestow them upon me!

II.—HIS PRESENTATION.

O my Jesus! victim of victims! presented in the temple of Jerusalem, I adore thee in this holy Sacrament. In thy presentation thou didst fulfill the law, although thou wast not subject to it. Thy virgin Mother presented thee; thy eternal Father received thee; and the priests are appointed daily to offer thee in the blessed Eucharist. As a first-born, thou wast consecrated to the Lord, and thou dost consecrate all those, who are born of thee by baptism. Thou art the truth,

signified by the turtles and young pigeons offered in the sacrifice of purification; and in the sole offering of the Eucharist, thou art the whole host, and the perfection of all sacrifices. O my Jesus! what sacrifices offer themselves with thee! Holy Mary offers thee and herself;—Saint Joseph renounces all the right, which, in quality of the spouse of thy virgin Mother, he might have over thee;—devout Simeon receiving thee in his arms, sacrifices his life, and dies with love and joy;—the prophetess Anna, who had passed her days in the temple, having seen thee, is no longer of this world, but a victim sighing after heaven. O! that some spark of these sacrifices might reach me, or rather that thou, who didst kindle these holy fires in their hearts, and gathered them together in the holy Sacrament, might inflame my heart with the same divine ardor. Grant, that in order worthily to communicate and receive thee, I may approach thy holy altar with that justice, that respectful fear, that consolation of the Holy Ghost, with which holy Simeon was filled; and, O that, like him, I might expire in love, after having possessed thee in the most sweet and amiable of all thy mysteries.

III.—HIS FLIGHT INTO EGYPT.

O my dear Jesus! who wast carried into Egypt, to avoid the persecution of Herod, I believe thee to be present in the blessed Sacrament, and therefore most humbly adore thee. O divine Savior! thou wast no sooner born, than thy sacred life was sought after. Thou layedst aside that power, by which thou couldst easily have taken just vengeance on thy persecutor. Thou didst choose to fly, as more conformable to that humility, which thou wouldst teach us. Thou didst not thyself give advice to St. Joseph of the persecution, but by an angel, that thou mightest observe a silence suitable to thy infant state. Thou wast taken into Egypt, didst remain there, and returned again to the land of Israel, according to the orders of heaven. Here I behold, O adorable Savior! in the holy Sacrament, a perfect model of thy obedience, but with this difference: in thy flight into Egypt, O my amiable Jesus! holy Mary, Joseph, and an angel, dispose of thee, and regulate all thy motions; but, in the holy Eucharist, alas! how many unworthy priests exercise their ministry in regard to thee? If there

are, O Lord, at this day, many Herods, who persecute thee; may there be also more holy souls, who, as so many innocent victims, daily sacrifice themselves to thee; and may I, from thy holy example in this mystery, learn, in all occurrences of life, to depend entirely upon, and to obey all the orders of thy Providence. *Amen.*

Our Father—Hail Mary—Glory be, &c.

Wednesday

I.—CHRIST'S BAPTISM.

Adorable Jesus! baptized by St. John in the river Jordan! I believe thee to be here present, and adore thee in this holy Sacrament. Thou didst go among sinners, O Jesus! to be baptized. Thy holy precursor had reason to refuse that ministry in thy regard; but thou didst command him, as thou wouldst fulfill all justice. He obeyed; he baptized thee. The heavens were opened, and the spirit of God descended upon thee in the form of a dove, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased." I behold all this in thyself, O Jesus! here in the blessed Eucharist. Thou art not less humble, when the priest consecrates, touches and receives thee, and gives thee to those who communicate, than when the Baptist poured the water of Jordan on thy sacred head. O that I might seriously endeavor to imitate thy holy precursor, in a holy and penitential life! Fill my soul, dear Jesus, with these sentiments, and with these dispositions, every time I receive thee in these sacred mysteries; for the heavens are no less open at the time of consecration; the Holy Ghost is equally present, and thy eternal Father takes no less complacency in thee, than at thy sacred baptism in Jordan. Thou art here truly the well beloved Son of thy eternal Father; O, may I always be pleasing to thee! *Amen.*

II.—HIS FAST.

O divine Jesus, fasting and tempted in the desert! I believe thee to be present, and adore thee in the august Sacrament of the altar. Thou wast led by the spirit into the desert, where thou didst fast forty days and forty nights. Thou didst permit the devil to tempt thee, and

to carry thee to a pinnacle of the temple, and to a high mountain. Adorable Jesus! let me prostrate myself at thy sacred feet, in surprise and astonishment, at these thy wonderful humiliations. They are, O my Savior! truly astonishing, but not equal to what thou dost too frequently receive from sinners, who abuse and unworthily receive thee. O may I never be of the unhappy number of those, who thus insult thy adorable person. Let me always render thee that profound respect and reverence, which is due to thee. Make me comprehend and understand, (as thou didst declare to the devil), the vanity and emptiness of all worldly grandeur. Make me sensible of the force and efficacy of thy divine word, and the strength of this heavenly bread, that, armed with this holy sacrament, I may be invincible to the assaults of the devil, and never more suffer him to prevail over me. *Amen.*

III.—HIS PREACHING.

O Jesus! who hast given us so many admirable instructions in thy divine sermon on the mount, I adore thee in the holy sacrament. It is from thy sacred words, delivered to thy disciples and followers, that we are instructed in our preparation, and in the right use of this adorable mystery. Thy sacred body and blood, is what renders thy ministers the salt and light of the world. It is by thee, in this august sacrament, it is by this bread of life, that we obtain the grace of the eight beatitudes. By thee we are taught and enabled patiently to suffer all things; to love our enemies—to endeavor to be perfect, as our heavenly Father is perfect—to give alms—to pray and to fast; to place our treasure in heaven—to avoid all superfluous cares and solicitudes—not to judge rashly of our neighbor—to walk in the narrow way—and, to build our house upon a rock. It is by thee, O Jesus! in this admirable mystery, that we are fortified, and obtain strength to practice those lessons thou hast taught us. O my adorable Savior! thou hast all authority to teach, and power to enable us to observe thy divine laws. Assist my poor, weak and feeble soul, and fix it upon the solid foundation of the glorious mystery of the Eucharist, which we can never too much respect and reverence, as it is the law and rule of life; that fountain of grace thou hast placed in thy church, and

which perfects our manners, fixes our desires, fills the whole capacity of our souls, and by which my soul may be ever united to thee by love. *Amen.*

Our Father—Hail Mary—Glory be, &c.

Thursday

I.—CHRIST'S ENTRY INTO JERUSALEM.

O blessed Jesus! who didst triumphantly enter Jerusalem, I believe thou art truly present in the holy sacrament, and prostrate, I reverently adore thee. The people, O Jesus! having taken branches of palms in their hands, went forth in a great multitude to meet thee, crying aloud: "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord. Hosanna in the highest." (*St. Matt.* xi.) Thou comest, O Jesus! meek, and riding upon an ass, which thy disciples had covered with their garments. Many spread their own garments upon the road, and cutting boughs from the trees, strewed them in the way, joining with those who went before, and who followed thee, saying: "Blessed be the King who cometh in the name of the Lord; peace in heaven, and glory on high." (*St. Luke,* xix.) Alas! O my Jesus! how different is our behavior, when we are about to receive thee in the blessed Sacrament. This demonstration of joy in the Jews, a stiff-necked, unbelieving and ungrateful people, who conspired to put thee to death, should instruct us Christians in what we owe to thy sovereignty and what we ought to render by the sincerity of our worship, and the internal adoration of an humble heart. May we sacrifice to thy glory and triumphant empire, our persons, our hearts and souls, our goods, and all that we have; our homage, our praises, our acclamations of joy, and our acknowledgments of thy reign over us; and make the earth resound with thy marvellous work. Come, O divine Jesus! great King, full of love! come into the house of my soul. May the stones themselves, the hearts of the most hardened sinners, break forth into thy praises, and, notwithstanding the murmurs of temptations, signified by the hearts of some of the Jews, grant that I may follow thee, and do thou open the gates of heaven to my poor soul, that she may sing to thee a perpetual Hosanna. *Amen.*
tion.

II.—WASHING THE DISCIPLES' FEET.

O Jesus! who, before thou didst institute the blessed Sacrament, didst humbly condescend to wash thy disciples' feet, I adore thee really present in this ineffable mystery. Having loved thy disciples, O Jesus! in so tender a manner, thou wouldst love them to the end, and, in order to dispose them to receive an eternal pledge of thy love in this holy Eucharist, thou didst not disdain, O King of kings, and Lord of lords! to kneel down and wash their feet. Thou didst rise from the table, and though thy eternal Father had put all things into thy hands, thou didst, for our example, perform an act of the most surprising humiliation, to teach us with what purity of heart and humility we ought to approach thy adorable mysteries. Thou didst lay aside thy garments, gird thyself with a towel, pour water into a basin, and present thyself to St. Peter to wash his feet. O ye innumerable troops of heavenly spirits! hasten, come and raise your sovereign Lord from the ground. Thy humility, O Jesus! forbids it, since thou dost even threaten St. Peter with the worst privation that can be, if he would not let thee wash his feet. In this miracle of humility, thou givest us an example which equally confounds our pride, and instructs us how to render to our neighbor the most sincere proofs of humility and charity. It is thy grace alone, O adorable Jesus! that can enable us to practice these heavenly virtues, so opposite to our corrupt nature. Of thee alone I ask it; from thy pure goodness only can I expect it; and O do thou mercifully grant it! *Amen.*

III.—INSTITUTION OF THE BLESSED EUCHARIST.

O divine Jesus! who didst institute the adorable sacrament of the Eucharist! I adore thee, and believe thou art as truly and really present on our altars, as thou wast in the room in which thou didst institute it. O divine mystery! in which thou continuest by the ministry of thy priests, that great sacrifice of religion, which thou didst celebrate the night before thy passion. Thou, taking bread, gavest thanks, and blessing it, thou didst break it, and gave it to thy disciples, saying: "Take ye and eat: this my body." And taking the chalice thou gavest it to them, saying: "Drink ye all of this: for this is my blood of the

New Testament, which shall be shed for many unto the remission of sins." Here I behold, O Jesus! the grand liturgy of Christians—the foundation and centre of the Catholic church—the object of our faith, our hope, and our charity—the priesthood in its birth—the sacrifice in its institution—the passover in its truth—the conclusion of the law—the pure host—the perfect oblation—the altar in the midst of the law of nations. How many wonders, O Jesus! are contained in this single mystery. But nothing, adorable Savior. of the world! nothing makes thy love and charity appear with greater lustre, than that thou didst not refuse the dignity of the priesthood, nor the participation of these divine mysteries to the traitor Judas. Thou didst perfectly know the wicked design of that perfidious apostle, and yet thou didst bear with him, that he might have an opportunity to repent. O God of patience and mercy! couldst thou thyself extend thy patience farther? May there never be, O Lord, in thy Church, any who, eating of this heavenly bread, shall lift their hand against thee! May all rather, O Jesus! with thy beloved disciple, repose in thy bosom, and there rest in the sweet sleep of thy love! Grant, that the denial of Judas foretold by thee to St. Peter, may be an instructive lesson to us, not to trust to ourselves, but to expect all from thy grace, in a devout and worthy reception, and a right use of these sacred mysteries. *Amen.*

Friday

I.—CHRIST'S AGONY IN THE GARDEN.

O Jesus, praying in the garden, and apprehended by the Jews! I adore thee here, truly present, in this holy Sacrament. On entering the garden of Gethsemane, thy blessed soul was seized with fear and sorrow. O my Savior! it was the deplorable and criminal state of my soul, that thus afflicted thee, and caused in thee such strange emotions of pain and grief. Thou didst prostrate thyself on the ground, and the more violent thy agony, the longer, the more fervent and submissive was thy prayer to thy heavenly Father, at the sight of the bitter chalice he presented to thee, and which, O miserable sinner that I am, my sins procured for thee. Arising from thy prayer, thou didst go to meet thy enemies. Carried on by that ardor, thou hadst to suffer

and to shed thy blood for me, thou permittedst thyself to be taken and bound as a criminal, by thy cruel and implacable enemies. Ah! my Savior and my God! in how lively a manner does thy adorable Sacrament represent to me thy bloody agony, and cruel capture. Thou art here the daily host and oblation for my sins; thou appliest to me the fruit of thy tears, of thy prayer, of thy bloody sweat, of all the interior sacrifices thou madest of thyself, and of all the indignities put upon thee. Ah! my divine Jesus! may there be nevermore a Judas to betray thee—a Peter to deny thee—apostles to fly away and leave thee—armed soldiers to seize thee—or ministers of Satan to bind thee! May I be in a state of perpetual homage before thee, to receive on the sterile land of my soul, that refreshing and fruitful dew of thy grace, which thou hast merited for me by so many sufferings. *Amen,* sweet Jesus! *Amen.*

II.—CHRIST BEFORE CAIPHAS, PILATE AND HEROD.

O Jesus, who wast led bound to Annas and Caiphas! I adore thee in the holy sacrament of the altar. Ah, divine Savior! thou dost abandon thyself to the powers of darkness; thou, who couldst so easily defend thy glory by the ministry of a thousand legions of angels, to what cruel outrages art thou reserved! Thou art dragged before Caiphas the high priest, where the doctors of the law, thy declared enemies, are met to consult on thy destruction. They produce false witnesses against thee, and dare to accuse thee. Thou makest no answer, but with incomparable patience remainest silent, till the high priest adjures thee by the living God, to say if thou wast Christ. Thou declarest it, and a murdering hand has the insolence to strike thee on the face, which is followed by a thousand outrages and insults, and all judge thee worthy of death. In the morning, divine Savior! they lead thee, bound as a guilty criminal, to Pontius Pilate, where thy enemies accuse thee of the most grievous crimes. The judge asketh thee, if thou art a king, to which thou repliest in the affirmative, but that thy kingdom was not of this world; and then didst thou observe so profound a silence as surprised Pilate, and forced him to confess, that he found no fault in thee. He sent thee to King Herod, where, observing the same silence, thou are scoffed at, and derided by him and

his whole court; and, clothed with a white robe in mockery and derision, thou art led back again to Pilate. Ah, dear Redeemer! I adore thee in this holy sacrament, under all these sufferings. I adore thy sacred body, so cruelly treated; thy cheeks rudely bruised—thy face spit upon—thy hands bound with chains—thy mouth without complaint thy heart without gall—thy whole self sacrificed for our salvation. O! that I could render thee as many acts of perfect submission and resignation, as thy cruel enemies have formed black designs, false accusations, and unheard of outrages against thee. O my sweet and suffering Savior! I offer myself as a victim, to partake of thy humiliations and thy sufferings. Happy if, after having often, by my infidelities, renounced thee, like St. Peter, I may, by the gracious looks, withdraw from myself and my ingratitudes, and weep bitterly for my sins, through love for thee. *Amen.*

III.—CHRIST SCOURGED AND CROWNED WITH THORNS.

Sweet Redeemer of mankind! who wast scourged at a pillar, and crowned with thorns, I believe thee to be here present, and adore thee in the holy sacrament. O my Jesus! what wretch had the boldness and impiety first to lift up his hand against thee? Thou art stripped and tied to a pillar, and a troop of cruel soldiers discharge their rage upon thy holy and innocent flesh. They cover thy sacred body with deep wounds, whence flowed thy precious blood, sufficient to purify and redeem a thousand worlds. Ah, what an excess of tenderness and bounty for us miserable sinners! From this barbarous torment thou didst, O my Jesus! pass to another equally cruel, and which caused thee fresh pains and new sorrows. They crowned thy sacred head with sharp thorns, and, to join insult to this cruel treatment, the soldiers throw a purple garment over thy shoulders, put a reed in thy hand for a sceptre, and, bending their knees, salute thee, in scorn and derision, saying: "Hail, King of the Jews!" then, striking thee with the reed, they spit on thy adorable face, and thus mock and insult thee. Pilate presents thee to the people in this deplorable condition, saying to them: "Behold the man!" Ah. divine Savior! the same Jesus that was thus barbarously treated! I adore thee here truly present. I adore thee; and, to make some reparation for all the cruel outrages com-



"BEHOLD THE MAN"
CHRIST AFTER THE SCOURGING AT THE PILLAR

mitted against thee, I accept thee for my Sovereign and my King. I confess thee to be the Son of God, our only Christ and Savior, in whom alone is all my hope for salvation; and as my sins were the cause of all thy cruel torments, I, from my heart abhor and detest them, and beseech thee to wash them away by thy precious blood, and those sacred tears thou hast shed for me. *Amen.*

Our Father—Hail Mary—Glory be, &c.

Saturday

I.—CHRIST CRUCIFIED.

O Savior of the world! who wast delivered up to the Jews to be crucified; I believe thee to be present in the holy Sacrament, and I adore thee therein. Pilate declared he could find no fault in thee; yet, out of a vain fear of being thought an enemy to Cæsar, he delivered thee up to the Jews, that they might crucify thee. They lay the heavy burden of the cross upon thy tender wounded shoulders, and force thee to bear it to Mount Calvary, followed by a great multitude of people, and by the devout women, who wept over thee. Thou arrivest at the place of thy crucifixion, where they strip thee of thy clothes; and, nailing thy sacred hands and feet to the cross, they raise it between the crosses of the two thieves; where thou didst hang, during three long hours, in the most agonizing pains and torments, insulted and derided by the cruel enemies, who, to increase the sufferings of thy agony, gave thee vinegar and gall to drink. Ah! my adorable Savior! that heart must be more hard and insensible than a rock, which is not melted into the utmost compassion at so dismal and tragic a scene of cruelty and barbarity! Were we capable of shedding as many tears as there are drops of water in the ocean, how insufficient would they be to express the sorrow, which ought to fill our hearts, at the sight and consideration of thy dolorous and afflicting passion! O dear Jesus! excite in my soul an ardent desire to give myself totally to thee, to share in thy humiliations, to pity and partake of thy sufferings. May I join my sacrifice to thine, since thy love continues thy sacrifice in these adorable mysteries, by an immolation altogether spiritual and divine; that in this holy sacrament I may always have a view, and a due sense of thy sufferings, and of thy great love to mankind. *Amen.*

II.—CHRIST DYING ON THE CROSS.

O Jesus! expiring on the cross, and finishing the great work of our redemption! I believe and adore thee, truly present in the most holy Sacrament of the altar. O! what sorrows—what humiliations—what mysteries—what oblations—what merits—what prophecies—what truths—what eternal designs, dost thou accomplish on the cross, and apply to us by the divine Sacrament of the Eucharist! O my dear Redeemer! I adore thee thus expiring in the midst of the most cruel torments; I adore thy sacred body thus cruelly mangled; thy precious blood flowing from all parts thereof, and which thy love for us, rather than the executioners, forced from thy veins. I adore thy sacred majesty, outraged by the high priests, the doctors of law, the soldiery and people; and desire to render thee the most profound respect and submission. I adore thee as our great high priest reconciling us to God; —as a victim offered up for our sins;—as our Savior applying to us thy blood, and opening to us the kingdom of heaven. Mayest thou be eternally praised, O Jesus! for this thine ineffable mercy! and may thy unbloody, Eucharistic sacrifice on our altars, continually present to our minds and hearts the mystery of thy sacred cross! Be pleased, O victim of victims! to mollify the hardness of our hearts, and draw us from the sepulchre of our vices; thou, who, in thy dying moments, didst work so many wonders, in darkening the sun—breaking the rocks—rending the veil of the temple—opening the graves—and causing the earth to tremble. Continue, O Jesus! in this holy Sacrament, these marvellous effects on souls so insensible as ours, that thy precious blood may not be shed in vain for us; and that, in receiving thee as our salvation, we may not, by an unworthy reception of thy sacred mysteries, commit a greater and more enormous sacrilege than that of which the Jews were guilty. *Amen.*

III.—CHRIST BURIED.

O divine Jesus! whose side was opened by a lance, and who wast laid in a sepulchre, I adore and believe thee here present in the holy Sacrament. The centurion, seeing thee expire under circumstances so extraordinary and affecting, confessed thee to be the Son of God. One

of the soldiers pierced thy side with his spear, and thence issued out blood and water. Joseph and Nicodemus took down thy sacred body from the cross; and having embalmed and wrapped it in a clean linen cloth, they placed it in a new sepulchre, wherein no one had ever been buried, whilst holy Magdalen and the devout women, observed where it was laid. I behold nothing less, O my Jesus! here in this holy tabernacle, than what was contained in thy venerable monument. The veils, the species, and the outward accidents hide thee from our sight; but thy sacred body is no less present, nor less the object of our adoration and of our love. Thy priests and ministers succeed to the holy functions of Joseph and Nicodemus, and we reverence the sacred altar stone, as the sepulchre wherein we adore thy holy body as dead for us. Stir up, O divine Jesus! and increase our faith, our compassion, and our love for thee. And as thou passest from this sepulchre, when we receive thee into our hearts, mayest thou find, or rather form therein, O dearest Savior, white linen cloths, and a new sepulchre hewn out of a rock, from whence may be banished all corruption of vice, and wherein may reign such an indelible purity, as may dispose us for incorruptible glory. *Amen.*

Our Father—Hail Mary—Glory be, &c.

Sunday

I.—CHRIST'S RESURRECTION.

Adorable Jesus, who didst gloriously rise from the dead; I believe thee to be here truly present in the holy Sacrament. I adore thee, O King of kings—the glorious conqueror of sin and death, who didst rise from the grave early in the morning on the first day of the week, and appear to St. Mary Magdalen, who went with her devout companions to thy sepulchre, there to anoint thy sacred body. An angel from heaven declared to them the joyful news of thy resurrection. He had rolled away the stone from the door of the monument; and entering found not thy body, but only the linen cloths, wherein it had been wrapped. Thou madest thy resurrection known by indubitable proofs. Holy Magdalen, and the other women, embraced thy

feet; the two disciples at Emmaus knew thee in the breaking of bread; thou didst appear to St. Peter and the other apostles, and, in proof of thy being truly risen, thou didst eat with them. All these mysteries, O my Jesus! continually subsist in the divine Eucharist. Prostrate at thy feet, I here adore thy sacred body, brighter than the sun, which transports our souls with joy and admiration. Receive, dear Savior! the expression of an humble heart. Permit me not to be like those disciples, who did not believe that thou wast risen; nor like those who, from visiting thy sepulchre, turned back to Jerusalem. Make me like pious Magdalen, remain at thy holy altar, assiduously attentive to that divine and ineffable language, which stirred up in her heart, those burning and enlightening flames of love. O may I continually say, more from my heart than from my lips, Jesus my Lord, and partake of thy celestial banquet, with that effusion of grace and fulness of a new life, which is the fruit of thy glorious resurrection. *Amen.*

Instructions as to the Proper Veneration Due the Blessed Sacrament

I. We must entertain a firm and lively faith in the truth of the actual and real presence of Jesus Christ in this Sacrament, and at the same time conceive so high an esteem of its excellence, that the bare recollection of this mystery may fill us with so profound a veneration, as to excite in our souls a holy awe, a religious fear, whenever we appear in its presence.

II. We ought to burn continually with a heavenly ardor to obtain the divine object contained in this Sacrament, and be animated with an affectionate and grateful sense of his goodness exhibited to us therein.

III. We should place our whole confidence in Jesus Christ, concealed under the veils of this mystery, and have recourse to him in all our wants, as the best friend we can have in the world. In prosperity we should entertain ourselves with him on the subject of our joy, and return him thanks for success. In adversity, we should pour

forth our tears before him, and implore his assistance. In our doubts, we ought to beg his light and advice; and in our undertakings, his support and protection.

IV. We should place all our comfort and happiness in conversing with Jesus Christ in the blessed Sacrament, and be as assiduous as possible in this holy exercise. When we retire, we ought to leave our hearts and minds at the foot of his altars, to attend on him, and entreat the angels to adore and praise him for us during our absence, and beg his blessing at our departure.

V. We should make Jesus Christ, in this mystery, the daily subject of our serious recollection, and have our thoughts and desires, in a great measure, immovably fixed on this divine Sacrament. We should admire incessantly the love he therein evinces for us—praise and thank him for the graces and favors he bestows on us—adore the humiliations to which, for our sakes, he there subjects himself—enter in spirit into his divine heart, to join in all its operations, adore him in the night when awake, and implore his succor amidst the several occurrences of the day.

VI. We should pay our adorations to him regularly three times a day—morning, noon, and night. Those who are more at leisure may go oftener, as was the practice of some saints. Those, who cannot conveniently perform this devotion in the church, may adore him in spirit at home, as often as their devotion prompts them to it, by sometimes prostrating themselves on the ground with profound reverence, to pay him adoration.

VII. We should hear mass every day with devotion, and never fail, whilst we assist thereat, to do these three things: 1. Offer this adorable sacrifice to the eternal Father, with the same intention wherewith it is offered by Jesus Christ and his church. 2. Offer ourselves as victims in unity with them. 3. Communicate spiritually, by an ardent desire of receiving Jesus Christ into our hearts.

VIII. We should communicate frequently with fervor and devotion, and take all possible care to prepare ourselves in order to be benefitted thereby.

IX. Whenever the blessed Sacrament is exposed, we ought to hasten thither to perform our adoration to Jesus Christ, and to assist with reverence at processions, to obtain his benediction.

X. We should accompany the blessed Sacrament with devotion, when it is carried to the sick.

XI. We should not fail on Thursdays, or even oftener, to perform an act of atonement before the blessed Sacrament.

XII. We should do something for the service of the altar, which may tend to the honor of this adorable Sacrament.

XIII. We should make some present to Jesus Christ on our altars, as sacred ornaments, flowers, &c., according to our abilities.

XIV. We should procure masses to be said in honor of the blessed Sacrament, on the first Thursday in every month, or oftener.

XV. We should honor priests, in consideration of the sacred body of Jesus Christ, which they consecrate and distribute to the faithful.

XVI. We should devote our bodies—our souls—our whole lives, and all that we are and possess, to the holy Sacrament, and renew this consecration daily, by offering up our actions, or reciting some prayers by way of homage to Jesus Christ in this mystery, and as an acknowledgment and thanksgiving for his ever being occupied in the interests of our salvation.

XVII. We must imitate the admirable example he therein sets us, of charity — humility — obedience — mortification — patience — retirement—silence—prayer—and other virtues.

XVIII. We should every day meditate in a particular manner on the several virtues which Jesus Christ eminently displays in this mystery; for example, *Sunday,* on the love he bears to his Father—*Monday,* on his charity towards men—*Tuesday,* on his obedience—*Wednesday,* on his humility—*Thursday,* on his poverty—*Friday,* on his patience—*Saturday,* on his resignation to the will of his Father. Finally, we may honor these virtues, by adoring, admiring, and praising them; by offering them to the eternal Father; by thanking Jesus Christ for having practised them for our instruction, and out of love for us; or by doing the like, with the view of paying him due homage and veneration.



THE CALL TO THE SERVICE OF GOD

"BEHOLD, WE HAVE LEFT ALL THINGS AND HAVE FOLLOWED THEE"—MARK X–28

A Home Study for Altar Boys

A TALK WITH THE ALTAR BOY AT HOME.

One of the great cares of a priest is his altar boys. He is careful in selecting them, spends much of his valuable time in teaching and training them, is full of anxiety and care for them, using all the means in his power to keep them pure and innocent. He cares for them as a gardener cares for his choicest plants, in them he finds great consolation and delight.

ALTAR BOYS ESPECIALLY BLESSED.

Altar boys are, as a rule, especially blessed. They are beloved by our Blessed Lord, and certainly our Lady has for them a special affection. Their parents look upon them with loving pride, and esteem it a happiness for themselves that their children should be allowed to assist at the altar of God. Their priest loves them, too, takes the greatest interest in their spiritual welfare, and often interests himself in their temporal state as well. They are also greatly respected by others who do not enjoy the privilege that they do. How fortunate, how privileged you are who accompany God's minister to the very altar steps! You have been chosen to attend on the priest, he does not bid you remain at a distance till his return, but bids you accompany him to the very altar of sacrifice.

WARNING TO ALTAR BOYS.

You should be warned of a danger into which altar boys are liable to fall. It is against becoming too much accustomed to approaching so near our divine Lord in the Blessed Sacrament. Unless you are on your guard, you will gradually acquire the habit of serving at Mass, assisting at Benediction, genuflecting before the tabernacle and so forth, as a matter of course, without ever thinking why or in whose honor these actions are performed.

The various objects used in the divine service are indeed precious in the eyes of God as well as in the eyes of man, as they are consecrated specially to Him, and moreover because they are a proof to God of man's love for Him, since by constructing them from the richest of this world's productions, man testifies that nothing is too beautiful, nothing too precious to be employed in the service of God. Yet far above the costly altars, tabernacles, sacred vessels or vestments, though they be of gold and silver, studded with diamonds and precious stones, does God prize the souls of those who stand around those altars.

Think of the honor you are enjoying in the years of your youth and how you are being prepared to face the storm of tribulation when it rages and the wind of adversity when it blows, saying with assurance and confidence: "In Thee, O Lord, have I hoped. I shall not be confounded forever."

BENEDICTION OF THE BLESSED SACRAMENT.

Who can look upon priest and altar boys kneeling in adoration at the foot of the altar, forming a guard of honor round their Lord; and see the incense, an emblem of prayer, rising from their midst; who can listen to the strains of sweet music floating round the sacred edifice, echoing the praises of Jesus in the Sacrament of His love; who, above all, can see every head bowed down, whilst the priest, amidst the most profound silence, broken only by the sweet sound of a bell, raises the Sacred Host and blesses his pious flock, without being moved even to shedding tears of joy?

THE SACRAMENT OF HOLY ORDERS.

The sacrament of Holy Orders contains degrees through which a person aspiring to the highest order, i. e., the priesthood, must pass successively. The priesthood, diaconate and subdiaconate are called "Greater or Holy Orders," the others "Lesser or Minor Orders." The lesser orders are Acolyte, Exorcist, Reader, Porter. These four orders are conferred by receiving from the bishop during the celebration of the holy Mass the instruments or books belonging to their respective offices, with solemn prayers prescribed in the pontifical.

The office of acolyte is to serve at Mass, light the candles in the

church, prepare the wine and water, and attend the greater ministers, namely, the priest, deacon and subdeacon in the time of sacrifice.

How great and holy in the eyes of the Church must be the office of serving at Mass, since she ordains that those who do so should be specially called and should receive the office from the hands of her bishops!

As circumstances require it, she permits that those who have not received the order of acolyte should nevertheless fulfil an acolyte's duties. This should be considered a great privilege, and you, dear youth, are one of those who enjoy this honor. Since you have been so highly favored as to be allowed, without receiving the order of acolyte from the hands of a bishop, to attend God's ministers, it is but fitting that you should show yourself worthy of and grateful for the favor, by leading the good life that the Church requires of her acolytes and other ministers.

"At the Foot of the Altar" or prayers at Mass said by priest and Altar Boys follow, and the responses should be memorized by the Servers.

Prayers at Mass for Priest and Altar Boys

Responses to be Memorized by the Servers

AT THE FOOT OF THE ALTAR.

Latin Version.	*English Translation.*
Priest. In nomine Patris† et Filii et Spiritus Sancti. Amen.	In the name of the Father,† and of the Son, and of the Holy Ghost. Amen.
Introibo ad altare Dei.	I will go in unto the Altar of God.
Server. Ad Deum, qui laetificat juventutem meam.	**Unto God, who giveth joy to my youth.**
P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.	Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
S. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?	**For Thou, O God, art my strength, why hast thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?**
P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.	Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

Latin Version.

S. Et introibo ad altare Dei: ad Deum, qui laetificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri et Filio et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

P. Introibo ad altare Dei.

S. Ad Deum, qui laetificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit coelum et terram.

P. Confiteor, etc.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

P. Amen.

S. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo et opere; mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vos ad vitam aeternam.

S. Amen.

P. Indulgentiam, † absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

English Translation.

And I will go in unto the Altar of God: unto God, who giveth joy to my youth.

I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost you disquiet me?

Hope thou in God, for I will yet praise Him: who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go in unto the Altar of God.

Unto God, who giveth joy to my youth.

Our help is in the name of the Lord.

Who hath made heaven and earth.

I confess to Almighty God, etc.

May Almighty God have mercy upon thee, and forgive thee thy sins, and bring **thee unto life everlasting.**

Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the saints, and to you, father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God, for me.

May Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting.

Amen.

May the Almighty and merciful Lord grant us pardon, † absolution, and remission of our sins.

Latin Version.	*English Translation.*
S. **Amen.**	**Amen.**
P. Deus, tu conversus vivificabis.	Thou shalt turn again, O God, and quicken us.
S. **Et plebs tua laetabitur in te.**	**And Thy people shall rejoice in Thee.**
P. Ostende nobis, Domine, misericordiam tuam.	Show us Thy mercy, O Lord.
S. **Et Salutare tuum da nobis.**	**And grant us Thy salvation.**
P. Domine, exaudi orationem meam.	O Lord, hear my prayer.
S. **Et clamor meus ad te veniat.**	**And let my cry come unto Thee.**
P. Dominus vobiscum.	The Lord be with you.
S. **Et cum spiritu tuo.**	**And with thy spirit.**

AT THE MIDDLE OF THE ALTAR.

P. Kyrie eleison.	Lord, have mercy.
S. **Kyrie eleison.**	**Lord, have mercy.**
P. Kyrie eleison.	Lord, have mercy.
S. **Christe eleison.**	**Christ, have mercy.**
S. **Christe eleison.**	Christ, have mercy.
P. Christe eleison.	**Christ, have mercy.**
P. Kyrie eleison.	Lord, have mercy.
S. **Kyrie eleison.**	**Lord, have mercy.**
P. Kyrie eleison.	Lord, have mercy.

GLORIA.

Gloria in excelsis Deo; et in terra pax hominibus bonae voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we worship Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

AFTER THE GLORIA.

P. Dominus vobiscum.	The Lord be with you.
S. **Et cum spiritu tuo.**	**And with thy spirit.**

Latin Version.	*English Translation.*
P. Oremus . . . per omnia saecula saeculorum.	Let us pray . . . world without end.
S. **Amen.**	**Amen.**

AFTER THE EPISTLE.

S. **Deo gratias.**	**Thanks be to God.**

BEFORE THE GOSPEL.

P. Dominus vobiscum.	The Lord be with you.
S. **Et cum spiritu tuo.**	**And with thy spirit.**
P. Sequentia sancti Evangelii secundum N.	The continuation of the holy Gospel according to N.
S. **Gloria tibi, Domine.**	**Glory be to Thee, O Lord.**

AFTER THE GOSPEL.

S. **Laus tibi, Christe.**	**Praise be to Thee, O Christ.**

CREDO.

Credo in unum Deum, Patrem omnipotentem Factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: Et Homo Factus Est. Crucifixus etiam pro nobis; sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in coelum, sedet ad dexteram Patris: et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: And was made Man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into Heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son: who together with the Father and the Son is worshipped and glorified; who spoke by the Prophets. And One Holy Catholic and

Latin Version.

mortuorum et vitam venturi saeculi. Amen.

English Translation.

Apostolic Church. I confess one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

BEFORE THE OFFERTORY.

P. Dominus vobiscum.
S. Et cum spiritu tuo.
P. Oremus.

The Lord be with you.
And with thy spirit.
Let us pray.

AFTER THE OFFERTORY.

P. Orate fratres, ut . . .

S. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram **totiusque Ecclesiae suae sanctae.**

Pray, brethren, that . . .

May the Lord receive the Sacrifice from thy hands, to the praise and glory of His name to our benefit, and to that of all His Holy Church.

AT THE PREFACE.

P. Per omnia saecula saeculorum.
S. Amen.
P. Dominus vobiscum.
S. Et cum spiritu tuo.
P. Sursum corda.
S. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
S. Dignum et justum est.

World without end.
Amen.
The Lord be with you.
And with thy spirit.
Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto the Lord our God.
It is worthy and just.

SANCTUS.

Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus, qui venit in nomine Domini, Hosanna in excelsis.

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest: Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

AT THE PATER NOSTER.

P. Per omnia saecula saeculorum.
S. Amen.

Pater noster, qui es in coelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in coelo, et in terra. Panem nostrum quotidianum

World without end.
Amen.

Our Father, who art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in Heaven. Give us this day our daily

Latin Version.	*English Translation.*
da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.	bread: and forgive us our trespasses, as we forgive those who trespass against us.
P. Et ne nos inducas in tentationem.	And lead us not into temptation.
S. Sed libera nos a malo.	**But deliver us from evil.**
P. Per omnia saecula saeculorum.	World without end.
S. Amen.	**Amen.**
P. Pax † Domini sit † semper vobis† cum.	May the peace † of the Lord be † always with † you.
S. Et cum spiritu tuo.	**And with thy spirit.**

AGNUS DEI.

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, grant us Thy peace.

AFTER COMMUNION.

P. Dominus vobiscum.	The Lord be with you.
S. Et cum spiritu tuo.	**And with thy spirit.**
P. Oremus . . . per omnia saecula saeculorum.	Let us pray . . . world without end.
S. Amen.	**Amen.**
P. Dominus vobiscum.	The Lord be with you.
S. Et cum spiritu tuo.	**And with thy spirit.**
P. Ite, missa est.	Go, the Mass is ended.
P. Benedicamus Domino.	Let us bless the Lord.
S. Deo gratias.	**Thanks be to God.**
P. Requiescat in pace.	May they rest in peace.
S. Amen.	**Amen.**
P. Benedicat vos omnipotens Deus, Pater et Filius † et Spiritus Sanctus.	May Almighty God bless you; the Father, the Son † and the Holy Ghost.
S. Amen.	**Amen.**
P. Dominus vobiscum.	The Lord be with you.
S. Et cum spiritu tuo.	**And with thy spirit.**
P. Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
S. Gloria tibi, Domine.	**Glory be to Thee, O Lord.**
P. In principio, etc.	In the beginning, etc.
S. Deo gratias.	**Thanks be to God.**

The Holy Rosary with Aids to its Devout Recitation

CHAPTER VI

How to Say the Rosary

There is little doubt that much time is wasted over the Rosary of our Lady, because those who use it will not allow themselves time enough to say it well.

If the Rosary were carefully said, it would help us, perhaps, more than any other vocal prayer to bring the life of our Lord into our own lives.

No one can teach us the real meaning of that life and its application to our own so well as our Lady, for she of all others knew the life of our Lord best, and takes the most interest in our life.

Let us take her, then, as our guide, and ask her in all simplicity that, whilst she listens to our prayers, she would teach us the life and spirit of her Son. If we trust her she will most certainly help us. The holy Rosary, used reverently and devoutly, is the best means of putting ourselves under the guidance of our Mother in our study of the life of our Lord.

To allow the life of our Lord a chance of being before our minds whilst we pray, a more detailed presentation of the mysteries of the Rosary than is usual becomes necessary. The mere statement, "the Third Mystery, the Nativity," which is so often deemed sufficient, is, from experience, plainly not so.

In the method which follows an attempt has been made to place each mystery more vividly before the mind, and to present it in such a way that we may see how it may concern ourselves. This detailed presentment of the mystery may be valuable to us also, apart from the use it serves in the devout recitation of the holy Rosary. It will help us in meditation if we are accustomed to practise that form of

mental prayer; and it will, moreover, give us a means of studying the spirit of our Lord's life as it concerns ourselves. Thus it will lay the foundation of that prayer of aspiration to which all devout souls should tend. This prayer of aspiration is one which we find many devout souls unwilling to practise. Its very freedom, which the older masters of the spiritual life looked upon as one of its great virtues, is to so many who have been accustomed to modern methods of meditation a cause of suspicion. Why this is so it is difficult to understand. It is believed that many devout souls waste a great deal of time in the prayer of meditation which they might most profitably employ for their souls' good and for the benefit of others if they would have the courage to pass out of meditation to the prayer of aspiration.

The great masters of prayer tell us that after a sufficient exercise of meditation the soul, which is called to the exercise of mental prayer, and through it to union with God, should by the use of acts of the will occupy more and more of the time devoted to meditation, leaving gradually the direct work of the understanding and trusting itself to the goodness and kindness of God, pass immediately from the presentation of a fact in our Lord's life (or other matter of their prayer) to fervent acts of the will. By degrees these immediate acts, as they are called, lead the soul to more pure acts, which have little or no connection with the fact or mystery considered, until it comes to pass that acts of resignation, desire of God's presence, longing for a time when all infidelity of life will pass away, &c., become the constant habit of the soul. After all, the good God does not need the thoughts of our minds or understanding, but in many passages of Holy Scripture He has shown that He does most intensely desire the acts of our will. The submission of our will under His holy guidance leads us necessarily to the prayer of aspiration.

The next point is to convince ourselves that the "Hail Mary" is not a mere formula. This has been made plain in the words which follow the statement of the mystery, where an explanation is attempted to show that the "Hail Mary" contains the elements of all the prayers we may wish to offer to our Lady, asking her to help us to learn our Lord's life, and to bring the spirit of it into our own.

But more than this, it is shown how the "Hail Mary" may be used in the prayer of immediate acts.

When reading the paraphrase over it will be well to dwell on any thought which may strike one in order to give that thought a chance of recurring to one's mind at other times. As the habit of calling to mind the thoughts which were fruitful during the time of prayer grows it will be followed by the habit of raising the heart of God in fervent aspirations. The growth of this habit, fostered by humility and kindness, will speedily prepare the soul for the prayer of aspiration, and then the aspirations used during the time given to prayer will overflow into the rest of the life till we come to actually fulfil St. Paul's precept of praying without ceasing.

It may be well for those who have the time to read the paraphrase on the "Hail Mary" which is given for each mystery; and if it expresses the meaning they would wish the "Hail Mary" to have, to keep at least one of the petitions in mind whilst the decade is being said.

Some may feel inclined to use these mysteries and prayers for the daily meditation; and if they appeal to any individual they may be used very profitably in this way. Any well-known vocal prayer can be turned in this manner into profitable mental prayer.

It is well known that many who are living busy, active lives, are so busy that a suggestion that extra time is needed for a particular exercise is deemed a sufficient reason for leaving that exercise alone. Now in the case of the holy Rosary so many have formed the habit of saying it daily that if one can see how the recitation can be improved appreciably, and the time required for that improvement is shown to be inconsiderable, perhaps even the busiest may be induced to take that necessary time.

The busiest people can find time for a quarter of an hour once a week—say on Sunday afternoon. One quarter of an hour once a week spent carefully over one decade of the Rosary, will go a long way towards making the recitation during the rest of the week more real and more of a prayer than it was before; and in about three months all the decades of the Rosary will have been gone through. If we have not much time it is impossible to learn a lesson well, but with a little time used perseveringly and patiently much can be done.

After each mystery a few acts have been added which may be used with profit by such as feel themselves drawn to this kind of prayer.

The Holy Rosary—The Joyful Mysteries

1. The Annunciation

PICTURE our Lady praying in her room or in the little garden. The subject of her prayer, as ever, is that she may become more united to God. The angel appears, and Mary is afraid, not because of his presence but because of the honor he shows her. She does not know how the design of God revealed to her by the angel is to be accomplished, but she immediately resigns herself into God's hands: "Behold the handmaid of the Lord; be it done unto me according to Thy word." She recognizes at once how greatly her consent will further God's work in the world and in the souls of men. She sees that it is to be through Jesus that men are to be united to God.

Hail, Mary! for the kindness of thy consent to be the means of bringing Jesus to me. *Full of grace,* for the Source of all grace has come to thee. *The Lord is with thee* all thy holy life by desire; most intimately and actually for the nine months thou didst bear Him in thy womb; and in the most perfect union with thee during His life upon earth, which is only more perfect now in heaven. *Blessed art thou amongst women,* chosen by God as the means of bringing His Son nearer to all men. *Blessed is the fruit of thy womb, Jesus.* In Him we are united to our Beginning and our last End, God, blessed for ever. *Holy Mary, Mother of God,* great though thy dignity be, think not of thyself only as I have done so often, but of us all, of me. *Pray for us sinners,* for me so unworthy, so careless hitherto to imitate thy love and holiness. Do not leave me any longer without thy Son. Let me never leave Him by negligence, by self-seeking, by conceit. *Now,* when I so much need help and encouragement; *and* do not forget me *at the hour of my death.* Keep me in thy hand at that hour and show me thy Son. *Amen.*

Acts.—Jesus, united to your Mother, draw me also near to you.

Mary, my Mother, keep me united to your Son. When shall I leave all that keeps me from you, my Lord and my God? Make my will all yours. Do not become tired of me, Lord, because of my want of fidelity.



MADONNA OF LOURDES

Catholic Art Studio, Chicago, Ill

2. *The Visitation*

Mary and Joseph, hearing of their cousin Elizabeth's joy, go to congratulate her. In the hill country, quite apart from the world, these friends of God meet. They are almost His only friends on earth. Mary and Joseph with her, are as usual, thinking of others, rejoicing with those that rejoice, sympathizing with those who suffer and sorrow. Not only the extraordinary joys and troubles attract their sympathy and their love, but the daily, common wants of life. Our Lord and his holy Mother wish to have part in every little event of our lives. They wish to be friends to us at all times, and only require us to be ready to take them into our confidence. They only wait for our will. They have come to the home of St. Elizabeth that Mary may assist her and comfort her. Do thou also, dear Mother, come to me in my need and bring thy constant quiet joy with thee!

Our Lady was able to do much for her cousin; much quiet household work which only St. Elizabeth could appreciate. Many a little burden she could take which was a relief to her aged cousin. It was these little works of kindness that our Lord rewarded so signally by revealing to St. Elizabeth the great dignity of His Mother.

Hail Mary! I greet thee for thy kindness to St. Elizabeth and to me in all my trials and in all my joys. *The Lord is with thee,* and thou wilt bring Him to me. Bring me also to Him, good Mother. *Blessed art thou amongst women,* bringing joy to all. Bring to me also the joy of thy Son's presence. *Blessed is the fruit of thy womb, Jesus.* His delight as thine is to be with the children of men. Ask Him to encourage me in despondency, to strengthen me in failure, to support me in effort, and to crown me and those who are kind to me in heaven. *Holy Mary,* so close to God, tell me of His loving care for me, which I have scarcely realized. *Mother of God,* revealing Him to me, draw me to Him more and more. *Pray for us sinners,* do not abandon me if I ever withdraw myself from thy divine Son and thee. *Now,* when I have to struggle and take such pains to be faithful; now, when I need so much help. *And at the hour of my death,* come with thy Son and His priest. Teach me to see thy visitation then and to rejoice in it. Make my death the happy entrance into thy company for ever. Be

kind to me in life; be kind to me in death, and make me kind as thou were to all. *Amen.*

Acts.—O Jesus draw me to imitate your divine Mother in my love of those who are related to me. When shall I be able to leave myself and care for others?

Dear Mother Mary, cause of our joy, teach me to bring joy to all. Teach me to leave myself. Let me share your Son with you. Let me share Him who when on earth went about doing good. Kind God, make me kind always.

3. *The Nativity*

Picture the scene to yourself. The rough cave, as comfortable as the short time St. Joseph had for preparation would allow him to make it. The ox, which was stabled there, giving up its manger. The ass which had carried our Lady from Nazareth. There is a shelter indeed, but little else. The good God is satisfied with so little if the heart is given to Him.

Our Lady is contemplating her divine child in the manger. This is the first time that Mary has seen her Son; the first time our Lord has used His eyes to look at her face. How His eyes must have ached for a sight of Mary, His Mother! In her arms He can only half see her, so for both their sakes it is better He should be at a little distance. Then again, He wants to see St. Joseph, and all that he has done for the comfort of Mary and Himself. He knows it already, but not by human means, and this is what He came for, to lead me by human means to His Father. It is only for a few moments He need be laid in the manger, for He sees everything so quickly. How His eyes change as He sees the eyes of Mary! What an infinite love is in them! He holds out his little hands to her; He must know her through those too, and in her He knows us. Then as He stretches out His arms to His Mother she takes him to her breast, and the few moments of separation have but added to the fervor of her embrace.

Hail, Mary, the first object of the human eyes of Jesus, beg Him to cast those loving eyes on me. *Full of grace,* both natural and spiritual, the object of the eyes of Jesus. *The Lord is with thee.* Thou hast Him all to thyself, and yet thou art anxious that we should share



THE VIRGIN AND CHILD

Him with thee, because it was for us thou didst bring Him forth. Keep me near Him always. *Blessed art thou amongst women,* in the sight and hearing and near presence of the Source of all blessing. Share thy blessedness with me. I have thought of Him so little; now at least I wish to know Him and love Him with my eyes, my hands, my lips and my whole person. *Blessed is the fruit of thy womb, Jesus,* the cause of all our joy. *Holy Mary, Mother of God* and my Mother, show me thy Son that I may love Him, and that nothing may ever come between us. *Pray for us sinners,* for me, so careless, so forgetful of thy Son. Pray for me, lest having known, I may forget Him and let self come in again. *Now,* as I see my Jesus; now, that I have turned to Him and need all thy tender love to keep me in His sight, *And at the hour of my death,* that then I may never leave Him, but be with Him for ever. *Amen.*

Acts.—O Lord my God, why cannot I give you the little you are asking of me? It is so little and yet I hesitate. It will cost me a little restraint. Take it, Lord, for your Mother's sake. Make me so full of love that I shall no longer hesitate. O Jesus, fill me with your own resignation, your own detachment. Draw me to you. I will try to work for you, to forget myself.

4. The Presentation

Our Lady had to offer her Son to God in the Temple; and when He had been accepted by the priests in God's name she was allowed to purchase Him back again. She did so by offering two doves, which offering was considered by the law to be within the means of the poor. Our Lady was ready, nay anxious, to give all she had, but she was pleased to show us that He may be purchased by the poor in spirit for such little things. At the ceremony there are present—Jesus, making a full oblation of Himself to His Father for us; Mary, showing her love by offering her Son to God, and yet glad to have Him back again, hers once more, and hers by another title; Joseph, quietly contemplating the scene, and carrying the doves, the price of the redemption of Jesus; Simeon, full of joy, because God has been so good to him as to let him see the Christ; content now to die—"Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have

seen Thy salvation." Lastly, Anna, the prophetess, carefully watching all so that she may tell the good news to others.

Hail Mary, full of grace, ready to make whatever sacrifice God demanded, obtain for me the strength to make my sacrifice asked of me—of my own will in little things; of my comfort of body; of the comfort of intercourse with those I love. Help me to see that these little sacrifices are the price I have to pay to bring my Lord back to me. *The Lord is with thee,* not to be separated from thee for years. Give me the grace never to lose Him again by my infidelity. *Blessed are thou amongst women.* Blessed for showing me how little I have to do to have thy Son with me. *Blessed is the fruit of thy womb, Jesus. Holy Mary,* so united in will to the will of God. *Mother of God* and my Mother, thinking of me, interested in me, ready to bring me to Jesus. *Pray for us sinners,* for me, so slow to sacrifice my time, my inclinations, my prejudices for the sake of Jesus. Pray for me that I may help others to Jesus. Never let me rob any one in the slightest degree of the intercourse of Jesus. *Now* while I am living in the strength of the sacrifices made by thee and thy Son. *And at the hour of my death,* that I may be ready to leave all that I love on this earth and come to thee and Jesus. Offer me then to thy Son that I may be taken to His Sacred Heart for ever and ever. *Amen.*

Acts.—Jesus, I offer you myself, worthless though I am. Receive me at the hands of your Mother, and give me back to her that she may teach me all you would have me know. I do offer you, Lord, all I am, all that I desire, all that I can do. It is so little, Lord; let me offer it in company with you that it may be of value because this offering is made in union with you. Do not reject my offering, Lord. Make me sincere in my oblation. Let me keep nothing back.

5. *The Finding in the Temple*

TRUSTING our Lord thoroughly, our Lady and St. Joseph pursued quite contentedly their first day's journey out of Jerusalem. There were many groups in which our Lord might be. He might be with his relations from the little town of Nazareth. They had no fear for Him. They busied themselves, no doubt, in conversation about Him. They

were united in prayer with Him. He was not with them indeed, but they were not afraid of Him as our parents were of us when we were children. And so during the whole day they were going further and further away from Him, unsuspecting their loss. Towards evening when they had selected a spot to rest for the night, Jesus was not with them, and they went about from one group to another of their friends and acquaintances seeking Him. Then at last the full blow fell upon them. He was not to be found. Blaming themselves they went from tent to tent, again from group to group, and at last wearied out they waited for the morning. When morning came they retraced their steps as quickly as possible, but not neglecting to inquire wherever there was a halting-place. How often they described Him to strangers whom they met on the road! How minutely they told His features, His dress, His manner! And all in vain! When they came to Jerusalem there was still enough light to enable them to go from house to house where He was at all likely to be, but still in vain. Again blaming themselves they spent the night in prayer and watchfulness. They still hoped, but the light of their life was gone. Jesus was lost. They blamed themselves, though they knew it was through no fault of theirs He was separated from them. The next morning as soon as it was light they sought Him in the old places where they had been already, and they tried to think of houses they may have overlooked. They were hot and weary when they went up into the Temple, and there in a small side chamber they found Him among the doctors about His Father's business.

Hail, Mary, so disconsolate at the loss of Jesus, make me feel what it is to have Him with me so that I may be able to take infinite pains not to lose Him. *Full of grace* and sustained by grace through those bitter days; sustain me if I should seem to lose Jesus by lack of prayer. Sustain me, dear Mother, when my hour of trial comes. *The Lord is with thee,* for thou didst never doubt His goodness even when He left thee. Give me thy help, dear Mother, that I may never doubt my Lord whatever trial He may send me. Teach me to trust Him always, knowing that though I may feel desolate and disconsolate He is about His Father's business. *Blessed art thou amongst women,* teaching us to bear what God sends us for our good.

Blessed is the fruit of thy womb, Jesus. Blessed when kind, blessed

when seemingly hard, blessed art Thou, Jesus, whatever happens. *Holy Mary,* even in dejection united in will to God; encouraging St. Joseph. *Mother of God,* left when there was a question of His Father's business in order to teach me to be willing to be left by all I love if it is God's will. *Pray for us sinners* who think so much of ourselves, and so little of our Father's business. Pray that I may earnestly seek Jesus if I lose Him. Teach me to seek Him in all the common occupations of life, that at least I may find Him in prayer and go down to Nazareth with Him and live familiarly with Him all my life. *Now,* even if everything seems easy, that I may gain the grace to bear up when my loss comes. *And at the hour of my death,* pray for me and also for those whom no one loves but Thy Son and thee, that then we may find Jesus and go home with Him for ever. *Amen.*

Acts.—O Jesus, how often I have lost you, and lost you through my own fault! Grant that I may never lose you again. But if it be your holy will to take yourself from me for a time, grant, sweet Lord, that I may seek you till I find you. Let me find you, dear Jesus, especially in the temple of my own heart. Be constant about your Father's business there, that I may love you and serve you with my whole heart.

The Holy Rosary—The Sorrowful Mysteries

1. The Agony in the Garden

The Last Supper was finished. Our Lord had spoken to the disciples and offered His last prayer in company with them. He led the Apostles out into the Garden of Gethsemane, and retiring into the recesses of the garden with Peter and James and John, He left them also, for the burden He was now to take on Himself He alone could bear. He wished, indeed, for their sympathy and for ours, but the burden of the sins of the world was one He would carry Himself. Retiring a little, He allowed the sight of all the sins of the whole world to be present before Him. All my sins He would look upon, not in general only but in detail. The union of His human mind with His divine

nature enabled Him to make every sin of mine the object of His whole attention. My forgotten sins. The sins I have not acknowledged. The sins I have tried to hide even from myself. He saw them all, and the sight was so appalling that His Precious Blood forced itself through the pores of His skin and stood in drops upon His brow and fell like tears to the ground. His human heart forced Him to come to me in the persons of His chosen disciples for sympathy and I had none to give Him. Thrice he came and thrice I was indifferent, and yet in spite of my sins which were torturing Him, and in spite of my coldness He would go on with His Passion, for He loved me with an infinite love, a love that even my unfaithfulness could not quench.

In our Lady He saw no sin, no want of thoroughness, no unfaithfulness. Her He would not have by Him lest He might forget my sin, my want of love. To her I will have recourse that she may teach me to imitate her innocence and her constant fidelity.

Hail, Mary! sinless one, and yet ready to bear the burden of my sins for love of me. *Full of grace,* never sullied by sin thyself, strong to bear the effects of my sin. *The Lord is with thee,* not bodily in this mystery, but in spirit, for thou alone wert like Him in thy purity and in thy capacity to bear with the sins of the world. *Blessed art thou amongst women,* exercising a true woman's prerogative, bearing pain and distress for others. *Blessed is the fruit of thy womb, Jesus.* Blessed by all men, but by me especially, to whom He has been so good and so kind. *Holy Mary,* with thy heart ever directed to God thy Son; *Mother of God* and my Mother, loving me a poor sinner, though I caused thy Son and thee such suffering. *Pray for us sinners,* for me, so careless of the pain my sins may cause. *Now,* that I may grieve for all the suffering I have caused thy son and thee. *And at the hour of my death,* that I may then receive the fruit of all thy love. *Amen.*

Acts.—O Jesus, how could you be so kind to me who am so sinful, so faithless? How can you still bear with me? I do not deserve your love, Lord. I am not worth your pains. Still do not abandon me. Jesus, I rely on you. You have borne the sight of my sins and wept tears of blood over them. Give me tears of repentance that I may be united to you at least in mourning over my own sins.

Dear Mother, sinless Virgin, love me still, and help me in spite of myself.

2. The Scourging at the Pillar

No sooner had Pilate consented to the death of our Lord than he delivered Him to the soldiers to be scourged. Barabbas had been chosen and our Lord had been rejected. The soldiers bound our Lord to the pillar, and taking off the garment with which Herod had clothed Him they brought thongs and scourges, and in relays they most cruelly scourged Him. He was in the power of the Roman soldiery, and therefore the limit prescribed by the Jewish law did not apply to Him. He was scourged, we are told, as a slave. The Roman soldiers quartered in Jerusalem, would have no delicacy in the brutal punishment they were inflicting. They were practised in the art of inflicting punishment with the scourge. They were, as some contemplatives tell us, bribed to make our Lord suffer the greatest possible torture. When they were weary of their brutal sport there was no sound spot left on His back or His chest. His body was one bleeding sore.

Our Lord had no need to undergo this excessive torment. It did not redeem man. Man was redeemed by the blood our Lord shed on the cross, by His death on the cross. This previous shedding of His blood was redundant. It did not atone for sin. What object, then, could He have had? He wished to show us how much He loved us, and loved each soul, for He saw that these excessive, superabundant and seemingly useless sufferings would help us to gauge the depth of His love; and He also saw some of us, myself in particular, ready to find excuses for not doing or suffering something which we see will help some other soul to love Him, but which we find a difficulty or distaste in doing.

Mary was not present in body at the scourging, but she was united to Him most closely in the will to do and suffer whatever might help a single soul to love God more. She was always with Him, and in this spirit she united herself to Him during the bitter scourging.

Hail, Mary! ever ready to do God's will, ever ready to sacrifice thyself, ready to take up difficult and unselfish methods when thou didst see thou mightst help a soul to love thy Son. *Full of grace,* obtain for me the grace to be generous in the service of God. *The Lord is*

with thee. Show Him also to me. Show me His meekness, His love, His ungrudging, unselfish service. Show me all these beauties of His character that I may learn to follow Him even when He asks me hard things which go against the grain. *Blessed art thou amongst women.* Blessed in being so close a follower of thy Son, in gentle care of such a negligent, self-loving child as I am. *Blessed is the fruit of thy womb, Jesus.* Did he not give thee, dear Mother, all these qualities that He might take them from thee, His Mother? Thy generosity it was that He inherited, thy love. *Holy Mary,* sanctified by putting God first always, and thyself second. *Mother of God* and devoted to Him as only a mother can be; watching every opportunity of pleasing Him, no matter what trouble or pain or annoyance it may cost. *Pray for us sinners,* for me most selfish, most ungenerous, thinking first of self. It will be so difficult to change myself, dear Mother. Pray for me that I may in time learn something of thy Son's generosity. Now—pray for me *now,* that I may make good use of my opportunities. Obtain for me the grace to learn generosity from all about me, and be ready now to serve Him with a whole heart. *And* pray for me also *at the hour of my death,* that I may at the call of God willingly, cheerfully and generously die how, where and when He wills. *Amen.*

Acts.—O Jesus, my too loving Lord, why did you endure so much for me? Was it, Lord, to make me love you? Why then am I so backward? Why am I so cold? Dear Lord, give me grace to be generous with you. Give me your own generosity, that I may suffer willingly at your call, and not only suffer, but work generously for you and for your friends.

3. The Crowning with Thorns

Our Lord is taken into the barrack-room of the Roman soldiers, and there He is treated like a fool. Everything that He had said or that had been said about Him at His trial is used simply to give sport to these rude men. They were ingenious in their contemptuous abuse of Him. They had heard Pilate ask, "Shall I crucify your king?" and the idea of the King of the Jews suggested the royal state, and this they would give Him in mockery. They seated Him on a throne im-

provised from the rude furniture of their guard-room. They found him a sceptre in a reed one of them had taken as a trophy of some expedition, but there was no crown. One of them bethought Him of a thorn-tree just near, and running out he brought back a long branch full of sharp long thorns. It took a few minutes to twist the branch into the form of a crown. They must be careful, for the thorns gave an ugly wound. When the improvised crown was finished the joke was greeted with loud laughter. Now they had their mock king with all his royal surroundings. They were careful in putting the crown on His head, not because of any respect they had for Him, but for the care they had for their own fingers. When in position they beat the crown down upon his head, for it must be secure. The pain was most intense. Why did He suffer this? Because so many of us are touchy about being laughed at, about our words being turned so as to appear ridiculous; because we lose our temper and become annoyed, He would show us how to bear this trial—a serious and hard trial. After suffering this mockery during the whole night, the crowning as a mock king, merely to keep these soldiers in a good humor; after carrying the sceptre our Lord gives His first prayer on the cross for these very men, and excuses them to His Father: "Father, forgive them, for they know not what they do." Mary was not present, though united most closely with her Son all the time. Her presence would have been a relief to Him which He did not wish to feel.

Hail, Mary! even in this scene of mockery worthy of all honor. *Full of grace*—ah! give the grace not to be so sensitive, so liable to be resentful when an unkind word is said to me. *The Lord is with thee*—the object of thy deepest sympathy. Help me to rest in that thought when I am mocked and treated with scorn; when I am laughed at for my piety, &c. Let me rest in the thought that meekness makes me nearer to Jesus, meek and humble of heart. *Blessed are thou amongst women.* Humble Virgin, willing to be thought nothing of, willing that Jesus should be treated with scorn for my sake, to teach me how to bear ridicule and rebuffs. *Blessed is the fruit of thy womb, Jesus,* meek and humble of heart. How different from me with my pride and my sudden temper! *Holy Mary,* thinking not of thyself, but of God's will, accepting willingly poverty or reproach, or whatever He sends. *Mother of God,* and therefore joined to Him in love of lowli-

ness, in desire to be thought little of so as to attract men and lead them to God. *Pray for us sinners,* so proud, so careless about God's will, and especially for me in my dealings with my friends. *Now* pray for me when I find things easier, that I may gain good habits which will be strength to me later. *And at the hour of my death,* that by accepting slights which Jesus sees are good for me, by joyfully acknowledging that I count for nothing, that it is well that I am not made much of, I may be more like my scorned, derided Lord and dearer to thee, my Mother Mary. *Amen.*

Acts.—Jesus, my King, be always King of my heart. Grant that I may bear also mockery and ridicule in your service.

Mary, my Mother, I grieve for you.

O Jesus, come to me and rule me as my King. Let me prepare for you not a mock but a real throne in my heart. Let me give you a real sceptre and acknowledge you as my only King. Let me crown you with the crown of generosity, and be ever more generous in my service of you.

4. The Carrying of the Cross

Mary waits for our Lord at a most difficult part of the road, praying all the time. She feels every sharp stone which wounds His feet. She feels every jolt of the cross on His shoulder, every tug of the cord with which he is led by the soldiers, every drag of the clothes over the wounds made by the scourges. She is most closely united to Him. She knows that the sight of her will give Him as much pain as pleasure. Her sympathy gives Him relief, but her suffering makes His more intense. When He comes near they exchange glances, and both renew the offering they have often and often made together, accepting all that may in any way attract those whom He and she would love. They both pray that their friends in all time may have the courage to bear little things or great as God may will. The lesson of this mystery is one of cheerful perseverance in the bearing the burden put upon us.

How cheerfully our Lord bore this cross! He was sore and bruised, yet He made no excuse. He made no complaint. "Weep not for Me," He said, as if to say, "I have willingly taken this cross upon Myself.

It represents the burden of sin, fashioned by each soul that I love. I would lighten that burden; I would bear it all Myself." And yet the good Lord allowed another, not His Mother, but a common man, to help Him. At first, no doubt, unwillingly, but afterwards cheerfully and joyfully, Simon of Cyrene assisted Him.

Hail, Mary, full of grace, teaching me the fortitude necessary in my dull routine life. Love of Jesus and of those whom Jesus loved was the reason of thy fortitude. Let me not do my work for any other motive. Let me give my Lord a proof of my love in all I do or suffer. *The Lord is with thee.* May He also be with me in my daily work and in the burden of uncongenial occupations. *Blessed art thou amongst women,* teaching them not to flinch when called upon to bear annoyance and weariness. *Blessed is the fruit of thy womb, Jesus,* "who bore our sins on the tree." It was my burden Thou wast bearing up the hill, with Mary watching there. Be kind to me, and let not my burden be beyond my strength. Thou hast promised it, dear Lord. Be kind to me, and help me to bear any great sacrifice if Thou askest it. Do not leave me to myself! do not abandon me. *Holy Mary,* ever united to God both in joy and pain. *Mother of God* and my Mother, by the suffering Thou didst endure as the Mother of Jesus, help me to lighten His load. If the soldiers would have allowed thee thou wouldst have taken the whole cross and borne it alone; let me by avoiding sin, by not being a cause of sin to others by my temper, my unreasonableness, my want of humility, my obstinacy, let me take a little off the weight of the cross. Never let me add to it. *Pray for us sinners,* especially for me, so thoughtless in causing annoyance, so careless of the results of my actions if only I can be thought in the right. Teach me to think less of myself and more of how I may relieve my Lord of His burden. *Now,* when I am trying to serve God more faithfully; now, when I find it easy to think of thy Son and thee, that I may gain a habit which may last with me. *And at the hour of my death,* teach me to bear the burdens I shrink from, to bear them with Jesus and thee, till I recognize the bearing of the cross as the safest way to God for ever. *Amen.*

Acts.—O Jesus, sharing your cross with one who was of little account, share it also with me, who am of no account! At least, when I can help you, Lord, allow me to do so. Make me faithful that I may be allowed to help you.

Mary, my Mother, help me to bear my own cross: bad habits I have fallen into; the difficulties in the service of God which my sins have brought upon me. When shall I so sympathize with you and your Son that I may be willing to do and to suffer for Him? When shall I help to lighten the burden of His friends, the poor, the neglected, the abused?

5. *The Crucifixion*

As the former portion of His Passion had been without reserve, so the last act on the cross was most complete. He would leave nothing undone that could attract the sympathy and love of men. He Himself told the disciples just before His Passion that if He were lifted up He would draw all things to Himself. He draws us by His merciful thought for His executioners, giving them the only excuse that could be found—"Father, forgive them, for they know not what they do." He attracts us by His divine kindness to the poor thief; by His gift to us of His own Mother; by His allowing Himself to feel that desolation which is such a severe trial to His servants. "My God, My God, why hast Thou forsaken Me?" He draws us to Himself by the intense longing He exhibits for our soul's good—"I thirst." He draws us also to admire and to love Him by the very completeness of His work for our salvation—"It is consummated." Lastly, He draws us by His divine trust in His Father—"Father, into Thy hands I commend My spirit." He parts with the last drop of His Blood, and our Mother consents to His sacrifice, consents willingly to His death. The crowd still jeer at Him, though He is suffering death for their sakes. I am at the foot of the cross also. I do not jeer, thank God; but even here I will not be wholly generous. I still refuse to give up some pet habit, refuse something that Jesus asks me to give Him. O Jesus! do not ask of me too hard a sacrifice, for I am so weak; but do Thou give me the grace and the courage to give Thee whatever Thou seest to be for my good.

Hail, Mary! so completely resigned to God's will, so generous, not hindering, but freely helping thy Son in His great sacrifice; how different thou art from me who am so selfiesh, so greedy of little enjoyments! Put into me the spirit of resignation. I do not ask that I

might not care, or that I might not feel the sacrifice, but I ask that, caring much and feeling most intensely, I may have the courage to relinquish whatever my Lord asks of me. *Full of grace,* trusting in grace, resting on grace, not on self, as I have done. *The Lord is with thee,* now more especially when thou art losing him. *Blessed art thou amongst women,* for here beneath the cross thou dost teach all to centre their love on God, to study only His will, to love only what He would have us love. *Blessed is the fruit of thy womb, Jesus.* Blessed in the love He had for me; blessed in the help He has given me; blessed in the wish He has given me to know and love Him better. O Jesus! if it be Thy will, let me also love others for Thy sake, but let me never be so attached to any one, dear Lord, that I may become blind to Thy attractions, deaf to Thy voice. *Holy Mary,* ever with thy will united to God's will. *Mother of God,* and yet giving up thy Divine Son at the call of God, *pray for us sinners,* especially for me, that I may have the courage to sacrifice my pleasures and my joys in the interests of Jesus. *Now,* when I am willing to do all that is asked of me, that I may gain courage to do the same when I shall find it more difficult. *And at the hour of my death.* If ever I leave my Lord, help me at least to return to Him then and love Him with my whole heart, and all else in Him and for him. *Amen.*

Acts.—Jesus, draw me to yourself. Fill me with your generous, whole-hearted spirit that I may have no reserves in your service. When shall I allow myself to feel the full force of that sweet attraction? Preserve me from being a hindrance to others, from standing between any soul and you. Dear Mother Mary, give me your own resignation, your own generous love, that I may take you to my own and learn your spirit and your love till my life is finished and I join you in your praise of our Lord for ever and ever.

The Holy Rosary—The Glorious Mysteries

1. The Resurrection

Our Lord appears first to His Mother, then to Magdalen, and then to the Apostles. He brings joy everywhere. He has no thought except for their joy. How exquisite is His thoughtfulness for Magdalen! The poor sinner who has given her poor and apparently ruined life to

Him, and whose life and love have been accepted by Him, is called by her name when most dejected, when almost distracted by the loss of Him. "Mary!" and she called Him by the dearest title, "Master!"—the one who teaches me, leads me, loves me, cares for me—Master, my Master. Mary, His Mother, is with Him at that moment, not in body, but in heart; and even in her triumph and joy caring for this poor repentant sinner, loving her whom her Son loved, and glad that He should leave herself because He was pleased to be kind to poor Magdalen.

So also is she willing to procure joy for me, and to let her Son come to me and call me by my name, if only through the faithful following of her teaching, and the imitation of her life, I can bring myself to acknowledge her Son as my Master in all things. My Master He is in prayer, letting no business interfere with it. My Master in charity, never thinking of Himself. My Master in prudence and reasonableness, never asking another to do what He Himself is not willing to do. My Master in fortitude when His Father's business demanded it. Thus He must be to me a Master indeed, and His Mother will teach me hôw I am to follow Him in all things till I am able to rise from the grave to self, and can bring His joy into other lives.

Hail, Mary! loving all those who love thy Son; unselfishly letting Him go from thee for another's sake as thou didst unselfishly let Him leave thee to be crucified. *Full of grace* and willing to use the grace given to thee for others and for me also, dear Mother. *The Lord is with thee* first and last and always, but especially when He is kind to those that love Him. Oh send Him also to me, that I may love Him as Magdalen did—wholly, without reserve, giving up at His word all other love. Let me be ready to give up whatever He may ask me that He may visit me and call me by my name. *Blessed art thou amongst women,* teaching all, and me in particular, what it is that Jesus loves, and what He wishes me to do that I may be worthy to know Him. *Blessed is the fruit of thy womb, Jesus.* Blessed in the hope he has given me by His Resurrection; blessed in the love He has taught me by His care for thee and Magdalen and the poor frightened Apostles. *Holy Mary,* knowing God's ways and determined not to hinder them for the sake of any joy of thy own. *Mother of God* and my Mother, showing me Jesus. Teach me how to love Him and serve Him unsel-

fishly, purely, carefully. *Pray for us sinners,* and especially for me, as thou didst pray for Magdalen, converting her from sin by thy prayers, and rejoicing her heart by thy generous gift of thy Son. Pray for me, dear Mother, that I may not hesitate to give up my own joy when it is for another's good. *Now,* when joy is very precious to me that I may not think too highly of it, and may not value it, however great it may be, above the love of my Lord. *And at the hour of my death,* when I, too, shall triumph over death and come to thee. Make me happy in that hour by sending me Jesus to comfort me and to call me by my name, that I may go to Him and be with Him for ever and ever. *Amen.*

Acts.—Jesus, my Master, take possession of me. Teach me and guide me, my Lord and Master. Teach me all goodness, and let me not reap only sorrow and anxiety from your service, as I have so often done hitherto. In your goodness give me some little of the joy of your Resurrection.

2. *The Ascension*

Our Lord had been for forty days with His disciples. He had confirmed them in the faith He had given to them. He had continued His instructions, and after the Passion and Resurrection they were more capable of understanding Him. He had brought many things to their minds which they had heard and forgotten or only partially understood, and now He is going to leave them. He had promised to be with them always even to the end of the world, but it was expedient for them that His bodily presence should be taken from them. It was necessary that they should fight the battle of their life, not indeed without His help, but still in a manner by themselves. "It is expedient for you that I go." Our Lady, too, had enjoyed much intercourse with Him, and had learnt how she might be of use to the young Church; how she might see it through its first fervor; how she could help to keep alive the ideals her Son had implanted in the hearts of His followers. Our Lord gave them all His last instructions, and as He was speaking to them He raised His hands in blessing, and whilst He blessed them He Himself was raised from the earth, and a cloud received Him out of their sight.

Our Lady, the disciples, and the holy women kept their eyes fixed upon Him as long as He was to be seen, and they were brought to the

earth again by the voices of the angels, who told them of His second coming, and warned them that they must prepare for that coming by fidelity to the teaching they had received. And they went with great joy to Jerusalem. Our Lady, too, was full of joy, for she knew it was the will of God that she should remain and do much for her adopted children.

Hail, Mary! in thy new life separated from and yet most united to thy Son. Teach me to bring Him into my life; to receive His blessing with joy. *Full of grace,* the dispenser of grace in this new, lonely, but most happy life. *The Lord is with thee* as He may also be with me, blessing all I do, inspiring me to labor for His interests, quietly, unobtrusively, leaving the reward to Him, wholly trusting Him; trusting all those who lead me to Him. *Blessed art thou amongst women,* left forlorn as so many are, such as are wives and mothers, having only Jesus to trust in. Teach me to know Him and to love Him though I see Him not.

Blessed is the fruit of thy womb, Jesus. Blessed because of His kindness to me; blessed because of all the helps He gives to me; blessed especially because He has not left me an orphan. O Jesus! leave us not orphans spiritually. In Thy goodness and Thy kindness be good and kind to me. *Holy Mary,* even here willing only what God wills. Willingly taking St. John and the rest of the disciples and me instead of Jesus. Oh, teach me to do God's will always. *Mother of God* and my Mother; Mother of God, and yet letting Jesus leave thee. Ah! let me not leave thee, dear Mother. Let not those I love leave thee. Be kind, too, to those who have no one to love them. Do thou love them and help them. *Pray for us sinners,* for me who so easily lose all thought of Jesus after Holy Communion or after prayer. Pray for me that I may always live with my Lord present in my heart. *Now,* in joy and sweetness of a new life; *and at the hour of death,* pray for me that with thee and all the Saints I may be united to Jesus for ever and ever. *Amen.*

Acts.—Jesus, in your glory do not forget me. Though you are withdrawn from my sight let me not forget you. Still make your home in my heart, and rule everything I do. I can do nothing without you. Keep me constant by your divine example. How much I have to thank you for, Lord! You have always been most kind. Let me not by my

negligence force you to say, "I know you not." But in your own time receive me to the place you have gone to prepare for me. Mary, my Mother, be as interested in my life as you were in the life of the infant Church.

3. *The Descent of the Holy Ghost*

Ten days after the Ascension our Lady and the disciples were gathered together. They had spent the time since our Lord had gone from them in prayer. "They were always in the temple praising and blessing God." On the morning of the feast of Pentecost they were gathered together. They did not know how the Holy Spirit was to come to them. They were quietly waiting because of their great trust in our Lord. Yet the Holy Spirit came suddenly, not without warning, for they had been told, yet suddenly. They were all prepared. There was no traitor among them, and therefore they all received according to their needs and the needs of the Church. The Holy Spirit brought them the confirmation of their faith and fortitude which should enable them to preach the faith to others. He instilled into them the spirit of kindness and consideration of which our Lord had given them so many examples. Hitherto the Apostles had been inclined to be self-assertive, even when they were so weak. Now in the strength brought them by the Holy Spirit they were humble and meek, after the example of our Lord; and because of that humility and meekness they were made strong to do the very arduous work before them. Our Lady had from the first learnt the sweet humility of her Son, and therefore when the disciples failed she had always been strong, for she relied not at all on herself.

Hail, Mary, full of grace, ever growing in grace, knowing thy dignity and thy strength as the Mother of Jesus, yet relying on thy humility, teach me to be humble of heart. Teach me to rely no longer on myself, but on the grace given to me by my Lord. *The Lord is with thee* by His Holy Spirit. The Lord has always been with thee, never leaving thee. Get me the grace to be so careful and conscientious a follower of thee that the spirit of my Lord may be with me—the spirit of reliance on His priests; the spirit of humility and trust in Him. Put aside in me all self-assertion, and let me learn the kindness and meekness which Jesus taught. *Blessed art thou amongst women.* Blessed

in thy strength which is not thine but God's, the only source of true strength. Blessed in thy weakness so readily acknowledged, so thankfully accepted. Blessed in thy dealings with the disciples. Take me also under thy guardianship. *Blessed is the fruit of thy womb, Jesus,* promising the Comforter and sending Him according to promise. Blessed in His care for me; blessed for the joy and comfort He has sent me. *Holy Mary, Mother of God,* and apparently not needing another incoming of the Holy Ghost, but receiving Him for our sakes. Never content with the amount of grace received, ever opening thy heart for more, make me also ready to accept the graces Jesus offers me, though they may cost me trouble, and perhaps anxiety. *Pray for us sinners,* especially for me, so careless of grace, so easily kept by human respect from using the means of grace, so easily turned from prayer. Pray for me, dear Mother, that I may ever enlarge my heart for the grace of fortitude and of meekness so that I may grow more and more like to Jesus and dear to Him. *Now,* whilst the spirit of Jesus is with me that I may correspond with that grace and merit all that is needed for my life hereafter. *And at the hour of my death,* that then, too, the Holy Spirit may strengthen me and make me cheerful to accept God's will. *Amen.*

A ts.—O Jesus, I thank you for your kindness in sending the Holy Spirit upon the Apostles and upon the Church. Send Him also to me. Let Him bring all things to my mind that I may never forget your holy law. Holy Spirit, come to me and make me constant in prayer. Make me constant in humility and in love of the holy Church. Make me mindful of all that you are doing for the Church now. Let me see your influence, and thank you for it always.

4. The Assumption

WHEN the time of her death appointed by her Son arrived, it found our Lady full of ever-increasing graces, ready to join our Lord in heaven. That her pure soul should go to heaven where it had been in desire during her whole life, it was necessary that she should die. The separation of her most pure soul from her most chaste body she offered as a last sacrifice to her divine Son. The disciples laid her body in the tomb, and some few days afterwards, coming to the tomb to satisfy

St. Thomas's devotion, they found the body was not there, and concluded that their Lord and Master had given His divine Mother this last privilege, and taken her body into heaven so that she might at once enjoy the full and complete glory destined for her in body as well as in her soul. Our Lord wished for His own sake that our Lady should be body and soul in heaven. He desired the same also for our sakes. She was designed by God as the dispenser to His personal favors to us; and as He took our flesh that He might be in perfect human accord with us, so He wished His Mother to be to us not a separated soul, however holy, but a complete being, body and soul. He wished this in order to inspire us with more confidence in her.

Hail, Mary! my Mother, my advocate at the throne of God, gain for me some of the strong desire that filled thy breast, to be near thy Son, to know Him and love Him in a close personal love. Teach me to be afraid when I find myself forgetting Him. *Full of grace,* by which thou wert so closely joined to God. Help me who am so far away from Him, who so often forget Him and His interests. Beg of Him to pour His grace into me that I may have some of that personal love of Him which filled thy breast. *The Lord is with thee* for ever now. Ah! if I should ever leave Him, let the love of Him which I desire, and which thou *wilt* obtain for me, bring me back again to Him. *Blessed art thou amongst women.* Blessed on earth, doubly blessed now in heaven. Blessed by thy close personal union which Jesus allowed thee, and which thou didst guard so well. Let me also live always with my Lord, and be blessed in a like manner. Let nothing come between Jesus and myself; let nothing take my heart from Him. *Blessed is the fruit of thy womb, Jesus.* Blessed for His love of thee which would not let Him leave thy most pure body in the tomb. Blessed for the love He has also for me. How kind He has been to me! Kind always, kind everywhere. May I never lose that kindness. What a thought that I may, if I am not careful, make my kind Jesus angry with me! *Holy Mary,* so humble though God wishes to glorify thee, even here cheerfully submitting to His will. Let me also take praise and commendation in the same spirit as thou didst, passing it all on to my Lord. *Mother of God,* having power with Him, power to command. Use thy power for me. Let me ever advance in the love of my Lord till I may love Him with the same personal, intense love which belonged to thee as His mother.



THE QUEEN OF HEAVEN
(ST. MARY HELP US)

Pray for us sinners, and most especially for me who am so kindly treated by my Lord that I may not become unworthy of His favors. *Now,* when I feel His love and thine helping me, that I may prepare myself for a time when things may not be so easy. *And at the hour of death,* oh, pray for me then that I may go to Jesus to be with Him for ever and ever. *Amen.*

Acts.—How good of you, Lord, for my sake, to take your Virgin Mother into heaven body and soul! You show me, Lord, that you wish for my personal love and service.

Dear Mother Mary, I congratulate you on this great favor. Intercede for me, dear Mother, that my body may not be to me a drag in my spiritual life.

5. The Coronation

When our Lady entered heaven it was fitting that she should be acknowledged as the Queen of Heaven, and therefore we love to think of the glory given to her by her Son under the image of the greatest earthly glory. She is the Queen of sanctity, and as such has a particular regard for all who are striving to follow her in the path of perfection. She is our patroness and protectress. Amid all her glory she thinks of us—our wants and difficulties. Raised so high in heaven she sees all the more clearly our troubles great or small, and takes not only a universal interest but a most personal and particular interest in all that concerns us. As Queen of heaven and dispenser of the manifold gifts of grace won by her Son, she is able to help us at all times. She will use her power to the full if we will only acknowledge her queenship and unite with all the Saints in giving her all the glory in our power.

Hail, Mary, surrounded by the saints, let me be among those who stand about thee. *Full of grace,* empty of self that grace might take the place of self. Look upon me so full of self that grace can find very little room. Help me, dear Mother, to root out of myself my own will so that I may be filled with thy spirit which is the Spirit of God. *The Lord is with thee,* now for ever, thy crown and thy joy. Thou hast been the cause of our joy. Be ever, dearest Mother, the cause of joy to me that in gladness, casting aside fear, I may have my Lord always with me. *Blessed art thou amongst women,* showing us how we may

share in thy blessedness by not seeking self, but by seeking Jesus thy Son. *Blessed is the fruit of Thy womb, Jesus.* Blessed in His sufferings; blessed because He has prepared a place for me in Heaven. Let me not make myself unworthy of Him and thee, dear Mother. *Holy Mary,* ever seeking God and His will in joy as in sorrow, *Mother of God,* now that thou art in heaven and enjoying to the full the company of thy Son, look down upon me so much in need of encouragement, and give me some little of thy joy that I, too, may have Jesus with me. *Pray for us sinners,* and especially for me, that I may cheerfully and joyfully do the work God has given me, for thou knowest so well the value of cheerful service. Thou knowest that I lose much by want of cheerfulness, lose much for myself, and lose also the power of bringing joy to others. *Now,* in my little daily crosses, in my want of sympathy with those around me; help me to bear my own trials bravely that I in my turn may by God's grace help others. *And at the hour of my death,* do not forget me then. Take me under Thy special care in that hour that full of joy I may come to thee, not repining at the loss of anything on earth, but rejoicing to come to Jesus and thee for ever. *Amen.*

Acts.—Jesus, my King and my God, I thank you for the honor you have done to your Mother. In your mercy allow me, unworthy though I am, to join you and your Saints in thus honoring the Mother you have given to me.

Mary, my Queen and my Mother, have a care for me. Bring me nearer and nearer to your Son day by day. Grant me so to persevere in my devotion to you that I may be acknowledged as your devoted servant, your subject, your child.

The "Our Father"

Besides the "Hail Mary" the "Our Father" enters into the holy Rosary, so that these little helps would not be complete without something about this prayer being said.

The great beauty of the "Our Father" is that it was given to the disciples by our Lord Himself, and in answer to the request that He would teach them how to pray.

It may be used in so many ways. It would be too long to give a paraphrase of "Our Father" for each mystery. But the general intention of the Rosary, as explained in the Introduction, will allow us to use it in relation to the Life of our Lord.

Our Father, shown to us by Thy Son in His life amongst us, manifested by Him as Thou wert never known by men before, encourage us to think of Thee under this loving title; no longer to stand in dread of Thee as the Almighty God, but to be willing to run to Thee always as our Father *who art in heaven,* yet coming to us at all times, and taking Thy rest in our hearts with Thy Son and Thy Holy Spirit, making our hearts glad. Give me grace so to imitate Thy Son Jesus that where Thou art I may be with Thee.

Hallowed be Thy name. To praise Thy holy name must be the work of my life. Let me learn how to honor Thy name by studying the method which Thy own Son has taught me in His life. This, I know, my Father, is Thy wish, for it was Thou who didst send Him to us that we might learn how Thou dost wish us to honor Thee.

Thy kingdom come, in the world, in the Church, and in the hearts of men. Set up Thy kingdom in my heart. Establish Thy throne there that I may give Thee all honor at all times in Thy own palace. Let me be Thy own, subject to Thee at all times and in all things. Grant me so to live that the kingdom of my Lord and Savior, Thy Son, may be established forever in me, that I may do nothing but what Thou, my King and Father, wishest me to do. Ah, me, how often I have rebelled and tried to set up another king, even myself in Thy place! That Thy kingdom may be with me always grant Thy will be done. I must

not try to bend Thee to my will as I have tried to do so often in my prayers, but in searching lovingly in the life of Thy Son which was lived from first to last to do Thy will, I will try to learn what Thy divine will is. In my prayer to Thee I will try to leave what may seem to me to be worth praying for that Thou mayst do just Thy will with me in all things.

Thy will be done, then, *on earth* here where Thou art hidden from us, though so close in love and care; here where we must search and take trouble to find out what Thy will is; here where we may make mistakes as to what Thy divine will is. *As it is in heaven*—there, there will be no difficulty, Father. There we shall see Thee even more plainly than we see our Lord Thy Son, for we shall have Thy will in us. Would that it were so now that I might so have Thee in the centre of my soul that my will should be Thy will, and the whole force of my will should be that it was Thine, wholly resigned to Thee, moved only by Thee, directed only to Thee.

Give us this day our daily bread, not only the food of the body which we take from Thy hand, but that bread of life which Thy Son, urged by Thee, spoke amongst us: "I speak the things My Father gives me to speak." And not only this blessed bread of the word of Thy Son and Thy word, given me each day in my prayer, but give me also daily that other Bread which is no longer bread but the Body of Thy Son, if not in the Holy Sacrament, at least spiritually. Give me a great desire for this Bread of life and salvation.

And forgive us our trespasses, the daily, hourly infidelities I am guilty of. It is good for me that I fail so often, Father, for my failure forces me to fly to Thee for forgiveness. Remember me, my God, Thy son, Thy child, however erring and wilful, and help me to turn to Thee and never to be tired of turning to Thee again and again, for I know that Thou lovest mercy. Make my faults less and less that I may more readily obtain forgiveness when I do fail. *As we forgive them that trespass against us.* Let me learn Thy own forgiving way, dear Father. Thou art so kind; make me kind after Thy example, that I may be ready to forgive if any offend me. Make me forgive without reserve as freely and as completely as I hope Thou hast forgiven me.

And lead us not into temptation. How can I expect my Father to lead me into temptation unless it be for my good? If I am to be

subjected to this trial do Thou, Lord, uphold me and let me trust in Thee and turn at once to Thee. How lovingly Thy Son allowed the disciples to be tempted that they might learn their own weakness and be forced to see that their whole strength lay in trust in Thee! Do not let me fail in any temptation that may be for my good.

Deliver us from evil, more especially evil of the soul, which is sin. May I by Thy power be kept free from all wilful sin. If it be Thy will, let other evils come upon me, but be gentle with me, Father, for I am so weak; and unless Thou support me I shall be able to bear but little. Help me, then, and strengthen me, and purify me by suffering if it be Thy holy will, but do not let me ever leave Thee whatever pains I have to bear. Thy will be done. *Amen.*

The Eight Beatitudes

(Matt. v. 3—10)

These are Christ's Commandments to His elect.

They are Commandments each "with a promise."

They are thus the Gospel of God in short, the "glad tidings" brought us by the "orient from on high."

"Blessed are the poor in spirit"—those that in poverty are contented in it; those that in wealth use it not for themselves but for the glory of God and the succor of God's little ones; those especially that give up all to follow Christ—"for theirs is the kingdom of heaven."

"Blessed are the meek"—those that return good for evil, that forgive injuries, that pray for their calumniators and enemies—"for they shall possess the land."

"Blessed are they that mourn"—that grieve for sin, that deplore the injury they and others have done to God—"for they shall be comforted."

"Blessed are they that hunger and thirst after righteousness"—who long not for pleasure or earthly gain, but long to be better and better, to "go from virtue unto virtue," to "be justified still," and "be sanctified still" further—"for they shall be filled (with the righteousness they long for).

"Blessed are the merciful"—that show compassion to the frail, the faltering, the suffering, and the poor; that do the works of mercy, corporal and spiritual—"for they shall obtain mercy."

"Blessed are the clean of heart"—they that love holy purity; they that are chaste in body and chaste in soul; they that are virgins in will as well as in act—"for they shall see God."

"Blessed are the peace-makers"—they that love the peace of God; they that lead men to peace by leading them to truth; they that make men to be at peace with God and at peace with each other—"for they shall be called the children of God."

"Blessed are they that suffer persecution for righteousness sake" —that follow truth, obey the Faith, refuse to sin, and are, therefore, persecuted by the wicked—"for theirs is the kingdom of heaven."

These Beatitudes, then, are so many modes of practising Charity or love towards God; so many calls to perfection; so many commandments to those to whom God's merest wish is law; so many paths towards heaven; so many promises and pledges of future glory, because so many means of actually foretasting here below the joy and the blessedness of heaven, as the experience of the saints has abundantly proved.

A Simple Method of Confession

CHAPTER VII

PREPARATION FOR CONFESSION

We are going to confession. We have offended God by breaking His Commandments, and by so doing we have hurt our own souls. But thanks to His goodness and pity for our weakness, He is ready to forgive us and to make us well and strong again, no matter what we have done to hurt ourselves. "Come to Me, child," He says to us tenderly, "and I will put you right again." He promises. He does not say "perhaps." And so we do not *hope,* but *know for certain* that we shall be put right *if we do our part.* For the sacraments *always* give grace to those who receive them worthily. We come to Him, then, joyfully, asking Him to do His part, and promising to do ours, which we know consists of four things:

I. We must heartily pray for grace to make a good confession.

II. We must carefully examine our conscience.

III. We must take time and care to make a good act of contrition.

IV. We must resolve by the help of God to renounce our sins and to begin a new life for the future.

I. WE MUST PRAY FOR GRACE TO MAKE A GOOD CONFESSION.

Because this is an important work and we can do no good work without the help of God's grace. Because it is sometimes difficult to tell our sins. And because prayer is the means fixed by God for getting His help. "Ask," He says, "and you shall receive." You may say one of the hymns to the Holy Spirit,

or

I believe that there, behind the tabernacle door, is the Judge of the living and the dead, before whom I shall have to appear when I die, to

give an exact account of my whole life. I believe that He will have to judge me then with strict justice, that there will be no time for confession and contrition then. O my Judge and my Savior, now while I have time, help me to find out my sins and to confess them with true sorrow, that I may stand without fear before You in the terrible hour of judgment.

Holy Mary, Mother of God, pray for me a sinner *now* and at the hour of my death.

II. WE MUST CAREFULLY EXAMINE OUR CONSCIENCE.

If you go to confession frequently, and always examine your conscience at your night prayers, preparation for the Sacrament of Penance becomes very easy. You come to it with the work half done. Set to work briskly the minute you get into church, not looking about and wasting time in distractions, but beginning at once with the first of the four points. Follow some order in the arrangement of what you have to say—the ten commandments of God; the six precepts of the Church; the seven deadly sins; or—to cover the same ground in another way—your duties (1) to God; (2) to your neighbor; (3) to yourself. Your sins will thus remain in your memory, and when your examination is finished you will be able to leave them quietly and turn to your next point. Without an orderly arrangement, examination of conscience becomes difficult and wearisome, and even when it is finished, you will be running after your sins instead of thinking how to get rid of them. Your sins have been called to mind in the examination of conscience which, of course, you make every night, and a very short time will bring them before you now. For a month's confession, eight or ten minutes, given in a businesslike way, to examination of conscience, is enough. Give the rest of the time, another ten minutes, to your contrition.

When we have not been to confession for some time, and even in our preparation for our weekly confession, we may sometimes find it useful to recall the places we have been in, and the persons we have met. This helps us to remember our sins. Any circumstance that changes the kind of a sin and makes it much worse, *e.g.,* striking a parent, steal-

ing anything belonging to a church, must be mentioned; and as far as we can we should say the number of times a sin has been committed. After reasonable care has been given to examination of conscience, a sin forgotten is forgiven. Only, if a mortal sin were to come to mind later, we should have to confess it in our next confession, because every mortal sin must be confessed once.

Mortal means deadly. Three things are required to make a mortal sin: (1) grave matter; (2) full knowledge; (3) full consent.

(1) Grave matter—the sin must be a grievous sin, that is, the thought, word, action, or omission, must be something of very great importance, *e.g.*, going to Communion after breaking the fast; stealing a large sum, or a small sum from a person extremely poor.

(2) Full knowledge—not done by mistake or before we knew clearly what we were about. The mind must think of the act and of its sinfulness at the time the act is done.

(3) Full consent—the act must deliberately agree to the temptation, whether of thought, word, or deed.

If there was not full knowledge, or full consent, but hesitation in rejecting the temptation, or only half consent, the sin is venial, not mortal, the soul is injured but not killed.

Venial means pardonable. This sin is so called because it is more easily pardoned than mortal sin. A lie of excuse, a small injury to our neighbor, do not turn the soul away from God like mortal sin, and therefore do not take away sanctifying grace. Nevertheless venial sin is a great evil and should be repented of sincerely. It displeases God, deprives the soul of many graces, weakens it by taking away its fear of offending God, and in this way often leads to mortal sin. No one ever comes to mortal sin, except through carlessness about venial sin. Each venial sin deserves its own temporal punishment, and will prolong our purgatory.

The law of God is that every mortal sin is to be confessed and absolved once. But it would not be safe to confess those sins only which we know for certain were mortal, because we are so apt to deceive ourselves. The only safe practice is to confess whatever is on our conscience and gives us trouble—certain things as certain, doubtful things as doubtful. Those who keep things back, who have secrets about their sins, or try to settle their doubts themselves, are very unhappy. They

find confession a torture, they lose their peace and their confidence in God, and perhaps give up His service altogether.

We are not bound to confess our venial sins, but it is well to do so. A good practice is to pick out two or three of the chief ones and try to be sorry for them. This is better than spending much time in trying to remember them all.

EXAMINATION OF CONSCIENCE

I. DUTIES TO GOD.

Confession. How long is it since my last? Did I do the four things by way of preparation? Did I leave out anything I ought to have told? Did I take time and care to make a good act of contrition? What was my purpose of amendment like? Did I say my penance carefully?

Communion. Did I make the usual acts before and after? And how?

Prayers. When I kneel down to pray do I remember that I am going to speak to God, and make at least a good start? Do I say my prayers in a hurry, or looking about all the time? Have I said my morning and night prayers, and without wilful distractions? Have I examined my conscience at night and made a real act of sorrow for my sins? Have I laughed or talked in church, or shown any irreverence during Mass or Benediction? Have I done anything to distract others at prayer? How do I listen to sermons or catechism? Have I said grace before and after meals as I ought?

Have I done or read anything likely to injure my faith?

Have I spoken with disrespect of God, or of holy things? Have I said bad words?

Have I stayed away from Mass on any Sunday or Holyday of Obligation? Have I been late on these days, or inattentive?

II. DUTIES TO MY PARENTS, NEIGHBOR AND SUPERIORS.

Have I disobeyed parents, or any one else in authority over me? Have I provoked them, or shown disrespect in word or manner? Have I caused them great sorrow, or not helped them when they were poor, or old, or sick? Have I done what I was told at once, or been angry, or answered back? Have I been obstinate, sulky, or impertinent when

told of my faults? Have I deceived my parents or those who are over me?

Have I been in a passion? or kept up bad temper for a long time? Have I struck any one or quarrelled? Have I called people names, or in other ways provoked them? Have I wished harm to any one? Have I refused to forgive? Have I given bad example to any one by word or conduct? Or shared in any sin by proposing it, by defending it, by silence, or in any other way? Have I done anything to spite my parents, teachers, or companions?

Have I prevented others from studying, or working, or in any way doing their duty? Have I ridiculed others for doing good?

Have I given unnecessary trouble to parents or superiors?

Have I stolen anything, or kept what did not belong to me, without trying to find the owner? Have I cheated in buying or selling? Have I destroyed, wasted, or wilfully damaged things, or in any other way been unjust in my dealings with my neighbor? Have I paid back everything I owed?

Have I told lies, or lead others to tell them? (A lie of excuse that does not harm another is a venial sin.) Have I told any lie that I knew would be the cause of harm to another? (This is calumny, and *may* be a mortal sin.) Have I made known any one's secret faults? (This is detraction.) Have I injured my neighbor's character by speaking ill of him, or listened *willingly* to uncharitable conversation? Have I judged anyone rashly, that is, thought ill of him without sufficient cause? Have I made others quarrel, or made mischief by tale-bearing?

NOTE.—If I have sinned by calumny, detraction, or theft, I must repair as well as I can the harm I have done, and ask my confessor's advice how to do it.

III. DUTIES TO MYSELF.

Have I done anything wrong, by thought, word, or deed, against purity or modesty? Have I got others to do wrong? Have I gone with bad companions? or to dangerous amusements? Have I read bad books, or given them to others?

NOTE 1.—A bad thought which is not wilful is no sin, but not to try

to put away the bad thought, to take pleasure in it, to consent to it—this is a sin.

NOTE 2.—Tale-telling to make mischief, or out of spite, is wrong. But if you know of any immodest conduct or conversation carried on, you must at once make it known to your parents, or those in authority, and not fear to be called "tell-tale." If you neglect to do this, you may become answerable for such sins by concealment.

Have I been vain of my abilities, my person, or my dress? Have I despised others? Have I been jealous of others, or annoyed when my companions were praised?

Have I committed sin by eating or drinking too much? Have I, without leave, eaten meat on Friday, or on any day when it is forbidden? Have I kept the fasts of the Church unless lawfully dispensed?

Do I rise promptly in the morning, or am I lazy?

Have I been idle at my lessons? Have I stayed away from school or kept others away?

Have I, through curiosity, read letters or anything I ought not to have read? What about the duties and occupations of my daily life—how have they been done—conscientiously, or carelessly? Have I wasted time in overmuch novel-reading, recreation, or in other ways? What is my chief fault, from which most of the others come—pride, anger, sloth, or what? Am I trying to conquer it?

Is there anything else I ought to confess, or as to which I want advice?

For parents and those in authority.—Do I see that all under my charge are properly cared for as to soul and body? that they are sufficiently instructed, and have time for the discharge of their religious duties? Do I watch over their companions, amusements, and reading, and keep them as far as possible from idleness and occasion of sin? Do I set them a good example? Have I been excessive in reprehending them, or neglected to give them just reproof?

For those who are employed.—Have I been disrespectful to my employers? Have I wasted or wilfully damaged their goods? or allowed others to do so? Have I stolen from them or given away their things without leave? Have I been idle or careless at my work, or not done what I was told to do?

III. WE MUST TAKE TIME AND CARE TO MAKE A GOOD ACT OF CONTRITION.

This is the chief part of our preparation, without which all the rest is worse than useless. Not one sin will be forgiven without contrition. And on the other hand, should any sin, even a grievous one, be forgotten after sufficient care, our act of contrition, which would include that and every other grievous sin if we remembered it, would blot it out.

The contrition we must have is "a hearty sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment." We get this sorrow by thinking of the motives or reasons our faith puts before us for being sorry. Be sure, then, to give yourself time, after your examination of conscience, to think quietly over the motives for contrition.

The best motive for sorrow is God Himself—to be sorry for God's sake, because He is infinitely good and deserving of all love, and because by sin we have displeased and disappointed Him whom we love. This perfect contrition is so pleasing to God, that it obtains forgiveness at once for all guilt, mortal or venial, even before confession and absolution. If sufficiently intense, it remits all punishment too, eternal and temporal. It remits more or less, according to our dispositions. Imperfect contrition, called also attrition, is supernatural sorrow, but chiefly for our own sake, because we have lost heaven, or deserved hell or purgatory. Though less perfect than the other, it is good and put into our hearts by the Holy Ghost. It will forgive venial sin and remit a part of the temporal punishment, and is sufficient when joined with confession and absolution for the forgiveness of mortal sin.

Our sorrow must include every mortal sin of which we have been guilty. God cannot forgive some mortal sins and leave others unforgiven. If we confess venial sins only, we must be sorry for at least one.

God cannot forgive any sin, mortal or venial, without contrition. It is a part of the matter of the sacrament. To make sure of our contrition, it is well to tell some sin of our past life for which we are truly sorry and have *renewed our act of contrition.* We tell it, not to have

it forgiven, that was done long ago, but simply because of the obligation to have sorrow for at least one sin that we confess. Hence, to tell it merely through habit and without having renewed our sorrow for it, is of no use whatever.

We are to obtain contrition by earnestly asking for it, and by making use of such considerations as may lead us to it. "Ask," says our Lord, "and you shall receive; seek and you shall find." We will ask for it with all our heart, and we will seek for it by thinking over some of the things which will move us to it.

"My God, give me true sorrow for having offended You. I must come to You for it. I cannot get it by myself. But I know You want to give it to me more than I want to have it. I know there is nothing You are so pleased to give. You tell me to ask and I shall receive, to seek and I shall find, to knock and it shall be opened to me. I am asking, seeking, knocking now. Give me what I want—perfect contrition for all my sins, sorrow for them because they have offended You who are so good. Give me what I ask, through Jesus Christ our Lord."

If we want to be sorry for our sins, we must think quietly of the motives or reasons why we should be sorry; we must try to find out how bad sin is. It takes some thought to do this; well, we must give the thought. Surely the great God of heaven and earth, who, if He liked, might refuse to forgive us our sins, no matter how much trouble we took, or how sorry we were, does not ask too much when He bids us take a few minutes to find out the harm we have done ourselves and Him, and to be sorry for it.

Any thought that leads us to supernatural sorrow will serve our purpose, and if one is enough we need not use more.

You may think how dreadful a thing sin is in itself; of the dismal effects of mortal sin. How it kills the soul and deserves hell. How it takes away the merit of our past good works, that is, makes us lose the eternal reward gained by all the good works we have done in a state of grace. How it prevents any good work we may do whilst in a state of mortal sin from meriting any eternal reward. Should not these thoughts make us fear and hate sin above all other evils?

Or take any thoughts about hell, purgatory, heaven, the sufferings of Christ, the goodness of God. You need not use all, some will help you at one time, some at another.

1. HELL.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for those that love Him." (1. Cor. 2.) Yes, and on the other hand—eye hath not seen, nor ear heard, nor can we have any idea of what is prepared after death for those who have not loved Him, who die His enemies by mortal sin. The Judgment is swiftly over, and before the friends on earth know that the soul has left the body, it has gone to its place in hell, and begun its eternity of misery. The exact nature of its pain we do not know, but this we know, that our Lord always speaks of the punishment of that fearful place as *fire*. *"The wicked shall be cast into the furnace of fire."* (Matt. 13.) *"Depart from Me, you cursed, into everlasting fire."* (Matt. 25.)

Our Lord wants to frighten us about hell-fire *now* when the fear will do us good, that we may not come to fear it when fear will be too late. And so there are no words more fearful than the words about hell that fell from His gentle lips. "I am tormented *in this flame,"* He makes the rich man say. "Every one shall be *salted with fire." "And the fire is not extinguished."* "If thy hand scandalize thee, cut it off; it is better for thee to enter into life, maimed, than having two hands to go into hell *into unquenchable fire."* (Mark 9.) Fire—how He repeats again and again that dreadful word! He wants to show us that we must wrench ourselves free from books, amusements, companions—things near and dear to us as hand or foot, rather than do anything to deserve the awful punishment of the life to come.

And who are these that He wants to warn? Bad people only who have no fear of mortal sin? No, but those too who are getting careless about venial sin, who say, "Oh, it is only a venial sin." He showed St. Teresa the place in hell prepared for her if she had not corrected a certain fault. The greatest saints must be afraid of hell. "I say to you, my friends, fear Him who has power to cast into hell." St. Paul was afraid, the saints were afraid. The catechism says hell is one of the Four Last Things to be ever remembered. Why? That we may all be afraid.

"The *place of torments."* Pain of every kind there. Pain most

awful in its severity. Pain never ceasing; always at a pitch of unbearable intensity; never a little less bad; never soothed by hearing a kind word; never relieved by the least comfort, the least change. Pain without merit; of no good to the wretched soul; not getting rid of its guilt; not bringing it any nearer to the end of its punishment. Pain such as this, unbearable from the first moment to go on—*for ever!*

The pain of which our dear Lord speaks, whatever its nature may be, reaches the *soul*. How, we do not know. But we know that the pain it causes is more terrible by far than any pain of fire the body can suffer. And even this pain is nothing compared with that which makes hell what it is—the pain of loss. Until we know who God is, as He is known by all in the next world, we cannot understand in the very least what the soul feels that has lost Him.

He is the life of all. The good have gained everything in gaining Him. In losing Him, the wicked have lost *all*. "My God and my all!" the saints exclaim in transports of joy. "Let me get to God," the lost cry out in their suffocating agony, "I must, I will have Him." They leap up each moment to reach Him, and each moment fall back into the fire, wailing in their despair: "O God, whom I might have loved—*my God* once, *my God* still—I have lost You, I have lost You for ever, I have lost all—and by my own fault!"

One of the most unbearable thoughts in hell, that place of bitter thoughts, is: *"It is all my own fault!* I need not have given way to temptation. I should not have given way if I had prayed. I am lost, and for what? How long did the pleasure of a mortal sin last? I am lost for so little, lost when I might so easily have been saved! And now it is too late!" This thought those miserable souls have always before them—*It is too late!* What did the bad thief think of the choice he had made, when he found himself in hell, and knew that his companion of a few moments ago was in paradise with Jesus!

Is it not a fearful thought that I, I may be lost and go to hell! Must I not hate and keep away from mortal sin, and be afraid of venial sin?

ACT OF CONTRITION.

My God, because of the dreadful punishments which sin deserves, I am heartily sorry for all my sins. Give me more and more sorrow, and keep me from sin in the time to come.

2. PURGATORY.

Many people are more helped by the thought of purgatory than by that of hell. They find purgatory teaches them more about the malice of sin and makes them fear and hate it more.

The souls suffering in hell are the enemies of God. The holy souls in purgatory are His friends and dear children. They love Him with all their strength, and He loves them more tenderly than the fondest mother ever loved her child. Yet see how He is obliged to treat them, because, though their sins are forgiven, a debt of temporal punishment remains.

The consequences of our sins do not end, as some of us seem to think, with the confession of them. Sin and punishment go together like a burn and pain. The first sacrament we receive takes away the pain with the sin, but the Sacrament of Penance leaves a punishment behind. We must try to bring home to ourselves the pain of the punishment of sin in purgatory.

Purgatory is a dark close prison. The exact nature of the sufferings there we do not know, but Holy Scripture says some "shall be saved yet so as by fire" (1 Cor. 3), and the greatest saints tell us that the least pain there is worse than anything that can be suffered in this world. No words can tell what the poor souls endure. They have nothing to do but to suffer intense and unceasing pain, without being able to help themselves in the least. The pains of purgatory have to be borne for months, years, perhaps centuries. Should not this thought make us tremble! If I am careless about venial sin, how long I may have to be there!

From this terrible prison-house these souls cry to God, "Open to us, O Lord, open to us!" Oh, how they hate now the venial sins of which they thought so little once. The irreverence in church; the wilful distractions in prayer; the unkindness to others in thought, and word, and deed; the impatience when things were not to their liking; the disobedience and disregard to parents; the bad example to companions. "Oh, how foolish we were," they will cry, "not to believe what we were told—that venial sin is not a little evil, but the greatest in the world after mortal sin—that each venial sin has its distinct debt of punishment to be paid either on earth or in purgatory!"

To come now to myself. What venial sins this past week will have to be punished by the grievous pains of purgatory, unless I do a willing penance for them now? What venial sins must I avoid in future, to prevent my debt of punishment from growing heavier? Once inside those gates my sorrow and good resolutions will be too late. Our Lord will say to me: "The night has come, in which no man can work. I tell thee thou canst not go hence till thou hast paid the last farthing."

3. OUR HEAVENLY HOME.

Oh the pleasant sights and sounds that come up before us when we say the word "Home!"—the favorite nooks, the delightful rambles, the dear fireside, the faces of brothers and sisters, the familiar voices, the freedom, the fun, the laughter. And, before and above all, all in two words—father and mother!

"What is home?" a teacher asked.

"Where mother is," answered a little child.

And our Heavenly Home, what is that? Is it, as many seem to imagine, mere freedom from pain, and sickness, and sorrow, and death—a life without strife or care, without a moment's weariness or disquiet—and that for ever? It is this, but much more than this.

It is the possession of every joy that our wildest dreams can picture, joys of which God Himself can only speak as, "The good things of the Lord in the land of the living." (Ps. 26.)

It is to live in close and loving familiarity with angels and saints, our brothers and sisters in the Kingdom of God.

It is to kneel at Mary's feet; to look up into her face; to hear her words of love; to feel the touch of her motherly hand.

It is to be for ever in the company of Jesus, among His dear and chosen friends; seeing Him always; hearing His voice; receiving the marks of His love, and loving Him ourselves with every power of heart and soul.

It is to behold the unveiled Face of God; to know and love and praise with unspeakable delight, the Father, Son, and Holy Ghost, who created, redeemed, and sanctified us, and made us for heaven and for Himself. This is the joy that eye hath not seen, nor ear heard, nor heart conceived; the joy in which is all other joys, the joy that will

satisfy to the full every desire of the heart, and that for eternity. Home is where our Father is, and therefore Heaven is Home.

This joy is the birthright of every baptized soul. It is my right. A place in my Father's house has been prepared for me. It is known there as mine, my name is written over it in letters of light.

But if ever I have committed a mortal sin, what have I done? Thrown away my title-deeds to that place; despised it; consented never to see it. "I cannot have it and the passing pleasure of this mortal sin," I have said. "Well, let it go. God may give it to another for all I care. I will exchange it for a place in the outer darkness, where there is weeping and gnashing of teeth."

Angels and saints heard me and trembled. What if God should take me at my word? And why not? Why should my place in heaven be kept for me? *Thou hast lifted thyself up against the Lord of heaven, the God that hath thy breath in his hand.* (Dan. 5.) They trembled; they waited. But why were not their swords unsheathed against me? Why was not their eager zeal for God's glory let loose to sweep me from off the earth into the place I had chosen? Why were they thus patient with me? Because they always see the Face of my Father who is in heaven. And they saw pity there. The Lord of heaven is my Father—and He had patience. He would not take me at my word. He would wait and call me back to Him, and give me grace, and restore to me all I had lost, if only I would be sorry, and let the Blood of Jesus flowing in the Sacrament of Penance make good my losses and win back for me my place at Home.

4. THE SACRED PASSION.

It is good and useful to turn to hell and purgatory and heaven to find what we want—sorrow for our sins.

But the Sacred Passion of our Lord is more to us than all the universe beside. There, if anywhere, we shall learn what sin is, by what sin has done. There, if all other founts fail us, we shall draw the sorrow we are seeking. But not all at once. It needs patient study before it gives out its treasures. Above all, it needs the love that dwells on detail. The reason why we can look at our crucifix unmoved and unhelped, is the carelessness of our glance. If we would pass

slowly from wound to wound, we should find what we want before we had gone far.

And so with the other scenes of the Passion. We look upon them carelessly, as a whole. We try to grasp too much. If we would force ourselves now and then to stay before one single circumstance of our Lord's many pains, we should begin to understand something of what He suffered for us, and to grieve for the sins which cost Him so much to expiate.

Let us go to two or three of these scenes now, remembering that when we have found what we want, we are *to stay there,* leaving the remaining to be explored another day. Remembering, too, that it is not enough to read, *we must see; we must feel.*

THE SCOURGING.

See then at the foot of the marble steps leading from the balcony of the governor's hall, a large court paved with reddish stones. At one end a low pillar, not more than two feet and a half in height, with an iron ring in the top. To this ring our Lord is fastened by His wrists, so that His Sacred Body is painfully bent.

See those long lashes tipped with sharp pointed nails. They are the scourges. Handle them, and think how they will rend and bruise and tear to pieces when wielded by the strong arms of soldiers. Watch these cruel men as they gather round their victim, who stands, as we should, trembling and terrified, awaiting the first stroke.

Look at the scene in the courtyard as the scourgers begin their cruel work. See how pitilessly, on back, and shoulders, and arms, their furious blows are dealt. The delicate skin becomes red and swollen, the Blood begins to trickle and flow down. Then the iron points falling thick and fast tear the flesh, until the sacred Body is one great wound. And still they go on striking—striking on the open wounds. The scourges and the ground are covered with fragments of His sacred flesh; the Blood streams down upon the pavement.

No pity, no thought for Him, as the soldiers relieve one another. From the sole of the foot to the top of the head, there is no soundness in Him—wounds, and bruises, and swelling sores.

And all for me! Do I thoroughly understand this? I believe it,

but have I ever tried to make it real to myself? If I had, I should surely hate my sins which have been so cruel. I should love Him who has loved me so much as to bear this willingly for me.

O my Lord and my Savior, I do indeed hate my cruel sins which have brought Thee to this. How much it has cost Thee to undo the harm that I have done. Give me true sorrow for my sins and true love of Thee. And keep me from sin in the time to come.

THE CROWNING WITH THORNS.

The scourging over, our Lord is loosed from the pillar. See Him staggering feebly to find His clothes which the soldiers have thrown here and there. See Him trying with weak and trembling hands to lift the seamless robe over His head, and how the woolen tunic adheres to the raw wounds on every side. No pity, no help, no word of comfort from any. "I looked for one that would grieve together with me, but there was none, and for one that would comfort me, and I found none." (Ps. 68.)

Not only did He find none to pity Him, but a fresh torment, one especially invented for Him, was at hand. From the court of the scourging He is dragged into the barrack-yard.

Jesus had been called the King of the Jews. The soldiers can get some sport out of this. They throw an old scarlet cloak on His shoulders, seat Him on a stone bench, and put His crown upon His Head. Look at that crown. Feel it. A long spiny branch of brier, roughly plaited into a wreath—only roughly, for the soldiers must take care not to hurt their hands with the thorns, which in Palestine are longer, sharper, and much stronger. They take this crown, put it on His Head, and, lest it should fall off, beat it down with their sticks. The thorns pierce His Head on every side. Through His hair the blood trickles down in many streams over His forehead, and with the rush of tears caused by the awful pain, fills His eyes and blinds them. See His noble brow covered with blood. His beautiful Face on which the angels desire to look, all spoilt and disfigured. His eyes not knowing where to turn in their intolerable agony. Think how He fixes them on you and asks you if you are not sorry for your share in bringing Him to this.

It was for our evil thoughts He suffered in His Head. For our vanity that His beautiful Face was disfigured and His eyes were filled with blood.

See how in one mystery we may pass from pain to pain to feed our loving sorrow. This third among the sorrowful mysteries seems to be a favorite with children. Ask them to which of the scenes in the Passion they go by preference to gather sorrow for their sins, and you will hear again and again: "Oh, to the crowning with thorns."

CALVARY.

And now let us climb Mount Calvary and stand beneath the cross as we might have stood that Friday afternoon long ago. The darkness and stillness of night is all around. Roman soldiers, Jewish priests, the scoffing Pharisees, the rabble, have been frightened into silence. Look at Him as He hangs there, so white against the blackness, so still in His awful agony. Look at Him, and see how "from the sole of the foot to the top of the head there is no soundness in Him, wounds and bruises and swelling sores." (Isaias 1.) The bleeding hands and feet arrest our attention, and rightly. Yet we must not forget that in this, the last scene of torture, the pains of every other are renewed, and grow worse instead of lessening as the hours drag on.

Look at His Head. For four hours it has borne its cruel crown, a crown so often snatched off and put on again, so knocked about when He fell, that the wounds it has made now number many hundreds. He has nowhere to rest this aching Head. If He leans it against the cross, the thorns are forced in deeper; if He lets it hang forward upon His breast, the strain upon His hands becomes more intolerable.

See that pale, disfigured Face; the bruised sunken cheeks; the parched lips; the eyes growing glazed and dim. "There is no beauty in Him, nor comeliness, . . . no sightliness that we should be desirous of Him." (Isaias 53.) And He was the most beautiful of the children of men!

Each moment the nails driven into those delicate hands and feet tear wider and wider the rent they have made. The wounds of the scourging are smarting in the cold winds. The whole frame is quiver-

ing in its unbearable agony. At ease on a soft bed, we cannot remain long without turning. What was it to be stretched for three hours, raw and bleeding as He was, on the hard, knotty wood of the cross! We shudder at the thought of a limb out of joint. What must it have been to hang for three hours on those disjointed arms! We count it a hardship to be thirsty on a hot day. What was the fierceness of the thirst which broke the silence of those uncomplaining lips!

And the sufferings of His Soul? Pitied by none in that immense crowd. Only words of mockery and hatred rising before His cross. Only gall and vinegar lifted to His lips. Only four or five friends true to Him, out of all the hundreds He had healed and helped. And those few faithful ones, so far from being able to comfort Him, sorely needed comfort themselves.

All He possesses on earth, His few poor clothes, are taken from Him and divided among the soldiers. He has nothing left to Him in the world. He lifts His eyes above the world. He seeks the Father's Face—the Father whose will He has done so perfectly, so perseveringly—to whom He has been obedient from His first breath in the manger to this death on the cross. And that Face is turned away from Him. He is treated as a sinner, as the chief among sinners, for all the sins of the world are laid upon Him now. O sacred, suffering Soul of Christ, who shall tell the anguish of Its desolation upon Calvary! See Him as He drinks to the dregs this bitterest drop of His bitter chalice. Hear the cry of His breaking Heart: "My God, My God, why hast Thou forsaken Me!"

The lightest pain suffered by Him who was God as well as man, the least shedding of His most Precious Blood, was enough to redeem a thousand worlds. But He would pour it out to the last drop, that I might know how bad, how terrible a thing is sin.

Because I must be clothed with the best of everything—He must hang naked on the cross!

Because I am proud and desire to be thought better than I am—He is treated as a sinner and a fool!

For my greediness, His tongue is tormented with vinegar and gall, His throat is parched with thirst!

Because I like to be comfortable in everything and hate the least little pain or inconvenience—His shoulders are furrowed with stripes, His hands and feet are bored with nails!

Because I can suffer nothing at all in satisfaction for my sins—He must be tortured from head to foot!

Because I have deserved to be abandoned by God—He is forsaken by His Father in His hour of direst need!

All this *for me!* Oh, if I had seen Him on Calvary, and known His pain was all for my sake, could I have found it in my heart to go away and sin against Him! could I be as careless as I am? Was it worth His while to show me so much love, for the little bit of love I have given him in return?

He need not have suffered all this. He was not obliged to bear all this for me. He might have left me to perish. But His heart would not let Him. From the height of His cross He saw all the ages to come, all the men, women, and children that were to look to him to save them from sin and hell. He saw *me.* He knew me just as I am. Did that sight comfort Him? Or did His eyes fill with tears as He thought how little I should care for Him after all, how little I mind wounding His Heart by my sins?

But He saw me preparing for confession now. He saw I should want now to be sorry for my sins. He was comforted by seeing me kneeling here to-day.

5. GOD INFINITELY GOOD IN HIMSELF.

From seeing how good God has been *to us,* we pass on easily to think how good He must be *in Himself.*

God has given me all that I have—my body, my soul, my health, my senses. He has given me my father and mother, my home, my friends, my education. How many children I see—children who have to save their souls as I have—yet who have fewer helps by far than God has given me—no one to love and care for them; to teach, and to warn them; to help them to get to heaven. What should I be now, were I in their place?

God watches over me as the most loving of fathers, providing plants, animals—all I need for food and clothing; books, games—all I need for my mind; the Sacraments, Mass, Benediction, Holy Communion, holy inspirations and instructions—all I need for my soul. All the beauty I see in the sunshine and the flowers; all that delights me

in scent or in song; all that makes me happy in the goodness and kindness of others, is God's gift to me, *to me,* as if He had no one else to think of. In everything He has made, He had me in view; for me He has been contriving and planning as though I were alone in the world.

For notice this—if He can be so good to little weak creatures that can never be of any use to Him; if He wants to have them all round and about Him in a happy eternity that He may delight in their joy—how good He must be *in Himself!* Is it hard to be sorry for having offended Him *because He is good?* Is not perfect contrition the easiest as well as the best?

Should any one of these thoughts about hell, heaven, the sufferings of our Lord, move you to sorrow for your sins, dwell upon it. You need not go on to others, for you have found what you were seeking. Many considerations are offered, not that you may wander through all, but that there may be a variety to suit different tastes and moods. It is because we hurry from one thought to another, that we are moved by none. The less we take to think about, the more fruit we often find. But—the rule applies here as everywhere—nothing is to be found without trouble.

Remember, then, when you want to rouse yourself to contrition, that it is not the number of motives you take, but the thoughtful pondering of one or two that will help you to wish you had never had anything to do with sin, wish to tear yourself free of it, to hate its bad work in yourself or others.

You will have noticed that these motives for sorrow mount like the rungs of a ladder. All are useful and help us up to God. We should use all, but not all at once. The highest is perfect contrition. Ask God to put into your heart this best sorrow—sorrow for having offended Him *because He is so good.*

My God, if there were no hell or purgatory, no pain of any kind to punish sin, I would be sorry for my sins because they have offended Thee who art so good. Give me more and more of this perfect sorrow, and keep me from sin in the time to come.

IV. WE MUST RESOLVE BY THE GRACE OF GOD TO RENOUNCE OUR SINS AND TO BEGIN A NEW LIFE FOR THE FUTURE.

There can be no real sorrow for what we are going to take no pains to avoid. If you are really sorry for having offended God by such and such a fault, you will take reasonable care not to offend Him by repeating that fault.

Remember we have to make a *purpose* of amendment. Now a purpose is not a mere passing wish, it is a strong intention or determination, it is *the making up of our mind* about something. Clearly then it needs time and thought. This purpose, as has been said, is really part of our act of contrition, for there can be no true sorrow for the wrong we have done unless we intend not to do it again. Indeed, one of the ways of testing the reality of our contrition is to see if we are going to take any pains to do better for the time to come. The purpose of amendment we are bound to have is a firm determination to avoid all mortal sin and the proximate occasions of mortal sin.

Any circumstance leading to sin is called an occasion of sin. It may be proximate or remote. A *proximate* occasion is one which usually leads us into sin. A *remote* occasion is one in which we sometimes though seldom commit sin. Persons, places, and things may all become occasions of sin, some to one person, some to another. Certain things, such as bad companions, improper conversations, bad books, are always proximate occasions of sin. Each one of us is strictly bound to avoid what is a proximate occasion of mortal sin to him. Sometimes by means of prayer, a more frequent use of the sacraments, and other precautions, a proximate occasion may be made remote. But should there be any person, place, or thing which, no matter what we do, always leads us into mortal sin, we are bound to keep away from it at any cost. Our Lord says, "If thy hand or thy foot scandalize thee," —that is, if something you care for as much as hand or foot, leads you to commit sin—"cut it off and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet to be cast into everlasting fire." (Matt. 18.)

We should, of course, resolve to avoid venial sins too, and if we have these only to confess we should pick out one at least and make a firm resolve about that. If you cannot make up your mind what to choose, think what our Lord would advise, and you will make a good choice.

To be of any use, a resolution must be sensible. Here is one that is not sensible: "I am never going to commit a sin again. I am going to be bad in nothing and good in everything." The devil laughs at a resolution like that. But if instead of this I say—"I will avoid that dangerous occasion—I will say this aspiration when I am tempted—I will watch over myself at such a time, or when talking to such a person, so as to avoid *that fault*—I will try to lessen the number of times I fall; and when I do fall I will come back to God at *once* with an act of sorrow or love, and try again as if nothing had happened"—oh, the devil does not laugh at this. He cannot afford to laugh. For this means great loss to him, the overthrow of all his plans. Any one keeping resolutions such as these will come safely out of all his temptations and march over him up to a high place in heaven.

Remember lastly, we are to resolve *by the grace of God* to renounce our sins. We cannot do it of ourselves, by our own strength. But God has promised to help us always if we ask Him.

It need hardly be said that if our sorrow and purpose of amendment are sincere, we shall be ready to do what is necessary to get our sins forgiven and to amend our life. To refuse to forgive one who has offended us, to give back ill-gotten goods, to restore as far as we can a good name where we have taken it away by calumny or detraction, would prove that we are not really sorry for our sins, and therefore not in fit dispositions to receive the Sacrament of Penance.

Just before going into the confessional, make another hearty act of sorrow for all the sins you are about to confess, and for some sin of your past life for which you are truly sorry. This confession of a past sin is a most excellent practice, if we remember it is done *for the sake of arousing contrition.* But nothing can be more useless—to say the least—than to confess it merely by routine. Hence it is well in our act of contrition to clearly include this sin.

Instructions Before Confession

Remember once more that you are going to confess your sins to our Blessed Savior, who is waiting to hear you, to help you, to absolve you. Think of Him; tell it all to Him. This will take away any feeling of fear as to what the priest may think or say. Never hide anything in your conscience that makes it troubled or uncomfortable. If you have any difficulty in telling any sin, or do not know how to say it, begin with that sin, asking the priest to help you. Do not leave it to the end. The priest will never be angry with you. And as for a little pain or shame, we must willingly go through it to get the sin forgiven. Else we shall have the shame of hearing that sin told before the whole world at the Last Day. One prayer to Our Lady for help, one brave effort, and you will be rewarded immediately by a flood of peace and happiness. Make each confession as if it were to be your last. Leave nothing to be said at some future time—when you feel better able to say it—when you come to die. Clear up everything now, so that whenever you leave the confessional you can say to yourself: "If this should be the last time I ever receive the sacrament, I think I could be content to meet our Lord at Judgment as I am now."

When Sins must, or may, be Confessed Again.

First, If ever we knowingly leave out a mortal sin in confession, or if we receive absolution whilst knowing, that for some particular mortal sin, or sins, we have no sorrow or purpose of amendment, we make a bad confession.

In a bad confession no sins are forgiven, but another sin, a mortal sin of sacrilege, is added to the former ones.

To be then restored to grace, we must confess both the sacrilege of the bad confession and all our other mortal sins that have not been rightly confessed in some former good confession.

To make a bad confession is a dreadful evil. Far better is it not to confess at all. For when one bad confession is made, it is generally followed by many others, and by many sacrilegious communions.

Second, Another and far happier reason for repeating our sins in confession is, that, when we go to confession very frequently, we may sometimes commit no sin of importance between one confession and another. It is then needful, if we wish to be absolved and to obtain the other graces of the Sacrament, to confess some sin of our past life; for unless some sin be confessed absolution cannot be given.

Third, And sometimes there is reason to make what is called a *General Confession;* that is, to confess all the sins of a year, of several years, or of all our life, though our previous confessions have all been good.

A General Confession is advisable when it is likely to increase our devotion, to make us realize our true spiritual state, to diminish our scruples, or to contribute in any other way to our spiritual good.

A General Confession should only be made on rare occasions, as in preparation for First Communion, or Marriage, or Holy Orders, or the taking of religious vows, or Extreme Unction, or in time of mission or retreat, and then with the consent of a prudent confessor.

The Sacramental Seal of Confession

The priest who hears a Sacramental Confession is bound, both by charity, justice, the natural sanctity of a secret, the implied command of Christ, and by the express law of the Church, never to reveal—either by word, or sign, or gesture; for any possible reason; to procure good, to avert evil; neither under pain of death; nor during the lifetime, nor after the death of the penitent—without the penitent's express consent, either any of the sins confessed, or anything confessed about them, or in explanation of them, or the names or sins of accomplices, or the penance imposed.

And the priest after confession cannot even speak to the penitent on the sins confessed, unless it be for some very grave reason, and only when he has the express permission of the penitent.

Likewise, all who by chance or wickedness overhear what is said by the priest or penitent during confession, are bound under pain of mortal sin never to make it known.

How to Assist the Sick and Dying

CHAPTER VIII

ADVICE ON VISITING THE SICK

Q. Is it a great act of charity to visit the sick?

A. It is doubtless a great act of charity to the sick, and highly beneficial to those who practise it. Our blessed Savior assures us, that what we do in this way to any of our Christian brethren, He esteems as done to Himself. *I was sick, and ye visited me,* Mat. xxv. 36. And to encourage us in the practice of it, He declares in the same chapter,, that the sentence of eternal happiness will be pronounced on those who do to Him this charitable service in the persons of His brethren; and that the neglect of it will be one cause of the eternal reprobation of the wicked. To assist the sick, to relieve their necessities, by ministering to them for the love of God as unto Jesus Christ, is an act most agreeable in the sight of God, and one which He will abundantly repay. But the most exalted charity to the sick is to assist them in the concerns of their souls, and to help them to prepare for a happy death. This may be done in various ways; by encouraging them to suffer patiently; by exhorting them to perfect resignation to the will of God; by suggesting to them good thoughts, and pious acts of virtue particularly such as are most necessary for their state, and by comforting them in their affliction. All are not capable of doing this; but there are other acts of charity to the sick which any one may perform—such as, reading to them some pious book proper for their state, particularly the passion of our Savior in the Gospel, and praying with them.



ST. JANE FRANCES DE CHANTAL

ADVICE TO THOSE ASSISTING DYING PERSONS.

Q. Is it a work of mercy to assist dying persons?

A. Most undoubtedly; it is one of the most charitable offices we can do to our fellow-creatures in this world; for to die well is of everlasting importance; our all is then at stake; our eternal life is to be decided; eternal misery or happiness depends upon it; consequently, to assist our neighbor to die well is the greatest favor we can do him. A dying person is exposed to many dangers from mental and bodily weakness, and from the temptations of the devil when the soul is between time and eternity; and therefore to assist one to die well is a most charitable act; for *He that is a friend loveth at all times, and a brother is proved in distress,* Prov. xvii. 17. The Scriptures exhort to this great charity, saying, *Comfort him* (that is dying) *in the departing of his spirit,* Ecclus. xxxviii. 24.

Q. In what does this assistance consist?

A. When the sick person receives the holy Viaticum and Extreme Unction, if he is capable of saying the prayers before and after these sacraments, he ought certainly to do so; but it too often happens that these sacraments are deferred till he is unable to collect his thoughts, and in such cases the assistance to be given consists,

First, In reading beside the sick person the prayers before and after receiving Viaticum and Extreme Unction. But as these prayers are said for the sick, they must be read slowly, and with short pauses, that they may fix attention and affection upon what is read. Should weakness not allow attention of the sick to the whole at once, let it be divided into different portions, and said at intervals, as one is able to accompany them.

Second, In suggesting to the sick persons, from time to time, short acts of the virtues proper for them, in order to awaken their attention to what most concerns them. This ought to be done slowly, and in a plain and consoling tone of voice, in order to excite holy affections in the dying soul, one or more acts being recited.

Third, When they fall into their agony, and are no longer capable of receiving this assistance, what now ought to be done is, to frequently

sprinkle them with blessed water especially when in great suffering; indeed this ought to be observed during the whole course of the sickness. Frequently to repeat in the ear, in an audible and distinct voice, the holy names of *Jesus* and *Mary*. To say the prayers for the recommendation of a departing soul, in which all present should join.

SPECIAL INSTRUCTIONS.

When any one is in danger of death the first duty is to tell them so. It is a cruelty and a crime not to let them know their danger, whatever the doctor may sometimes say to the contrary.

If the danger is not immediate, get them first to settle their affairs; to arrange their family matters; to pay their debts, and to be reconciled to their enemies, if they have any.

Send for a priest as soon as possible.

Read or say prayers with the sick person; especially Acts of Contrition.

School-children ought to be taught to do these things. When taught, they can often do them better than grown-up people. Sometimes friends and neighbors can do them better than near relations.

When the priest is coming to give the last Sacraments, prepare for him as directed on the following page.

When the sick person is actually dying, and the priest is not present, some one should read the Prayers for a Departing Soul.

HOW TO HELP A DYING NON-CATHOLIC

When a non-Catholic is dying, any Catholic, man, woman or child, may help them to save their souls, should they manifest a desire for spiritual help.

Tell them about the passion and death of Christ;

How their sins helped to crucify Christ;

How God is worthy to be loved and served for His goodness and mercy.

In other words, suggest to them all the motives of Perfect Contrition.

Make for them acts of Faith in Christ, and in the truths of Faith, as far as they know them; acts of Hope for the proper motives; and acts of Perfect Contrition.

OTHER RECOMMENDATIONS ABOUT THE SICK.

Be always patient, kind, and generous with the sick.
Let nurses tend them with careful modesty.
Let none but good people come near the dying.
Let there be in their hearing no foolish or worldly talk.
Let a Crucifix or pious picture hang before them.
Take care not to catch their disease.
Take care not to breathe their breath.
Keep the sick room always neat and perfectly clean.
Keep it warm, with a fire if need be, but open the window sometimes to let in fresh air.
As to food and medicine, do exactly as the doctor orders.

The Administration of the Blessed Eucharist and Extreme Unction to the Sick and Dying

INSTRUCTIONS.

First, The sick-room ought to be clean and well ventilated, the bed provided with clean covering and the patient washed and dressed as becomes the dignity of the holy sacraments.

Second, A table ought to be placed in the sick-room near the bed in such a way that it may be seen by the patient. Let the table be covered with immaculate linen and upon it placed a crucifix between two wax candles, and a vessel of holy water with a palm branch or any convenient sprig.

Third, Let the candles be lit before the entrance of the priest into the dwelling of the sick person.

Fourth, The family should be present as far as possible during the administration of the sacraments and offer their prayers for the sick person.

Fifth, Let there be placed on the table a glass or a cup of pure water and a piece of clean linen, the latter to be under the chin of the sick person immediately before receiving holy communion.

Sixth, As soon as the priest arrives in the sick-room with the blessed sacrament, all kneel down in reverence, and let them continue in this position until the close of the sacred act, unless the sick person has not yet received the Sacrament of Penance. In this event all will leave the sick-room after the priest has blessed the patient with holy water, and return to their kneeling position after the confession.

Seventh, If time and the condition of the sick person will permit it, the preparatory prayers for Holy Communion may be recited by one of the attendants before the arrival of the priest.

SPECIAL INSTRUCTIONS FOR EXTREME UNCTION.

Let there be on the table a plate with a little salt, and another plate with some white cotton.

Besides washing the hands and face of the sick it is advisable to wash also the feet, or at least wipe them with a moistened towel, after removing the stockings.

After the anointing of the hands, let the counterpane at the foot of the bed be turned up, in order that the priest may be conveniently able to anoint the upper part of the feet.

Remark:—If the above can not be exactly observed in the event of sudden sickness, let them be followed as far as is practicable.



THE SISTINE MADONNA

Golden Thoughts on the Principal Feasts of Mother Church

CHAPTER IX

The New Year.

January 1.

New Year's Eve and midnight drawing near! Open the window and listen to the bells ringing solemn and joyous, over town and country. Why are they ringing? Night is the time for sleep and rest. Why do they quiver in their lofty towers and bespeak attention when men are weary? Quick, quick, the Old Year is dying. Let us fall on our knees, and let us burden its speeding away with fervent prayer for pardon, acts of loving contrition, and sincere thanksgiving. We have received much from God—graces, helps, and comfort. We have offended often, falling from frailty, from passion, from sinful habit. Come let us, weak children, make all right with our Heavenly Father. Let us come close to Him and believe in His mercy and love. For this is why the bells ring out to-night as the Old Year goes by, that with sorrow and gratitude we may wipe away our errors and our sins. "Be merciful, Lord, to me a sinner," is the burden of our song.

Midnight strikes and still the bells ring on. Why do they not cease with the Old Year? No, they may not cease yet; they have done but half their task. Ring out a joyous peal, the New Year is coming, a gift fresh from the hand of God, like a parchment rolled, unsullied, unmarked by good or bad. "The bells promise this New Year to me—my twentieth, thirtieth, sixtieth." Mark the "my." But how much will be mine? I am living now and have seen the Old Year out, but shall I be here at the close of the New? Shall I see the whole parchment unrolled, and make my marks upon it as I did last year—good, bad, indifferent, poor—like a careless child's copy? I can get no certain answer to this question. No one on earth can tell me how much of

the New Year is to be mine. The doctor may say my heart is sound and my constitution good, but these will not keep me from fever, contagion, or accident. What must I do then? Bring home to myself this truth of uncertainty, and let it teach me to be wary in my doings and heedful of my steps.

The midnight hour with the merry bells ringing is a time for reflection. I see myself standing and listening to the sound, reaching out my hand to my Creator and taking from His time in drops, as it were; lifting up my face to Heaven and expecting the hours and the days as they become due. What a hold God has on me! What if I should reach out my hand in vain? What if I lift up my face and receive no light? He is Lord and Master, and the moments are His. Blessed be His Name for ever.

But the bells ring hope into my soul, and joy in the present and trust in the future. What is best is given always, what is best for *me*. And He who did not fail me in the past will not fail me in the future. I will take, therefore, from His hand a long life or a short one; joy or sorrow, ease or pain. And I will welcome each as a gift from One Who loves and Who knows. And I will stand up firm and brave to meet the unknown New Year, for I know He will not try me beyond my strength; He will not give me a "stone when I ask for bread" nor a "serpent when I ask for fish."

And I make a resolution for the New Year—only one: to be on God's side unmistakably, not "one foot on land, one on sea," unstable as the wind, but I resolve to keep all His commandments, all the precepts of the Church, to say my prayers faithfully. True-hearted Catholics are needed in this dear country of ours. Please God, I will be of their number.

The Epiphany or Little Christmas

January 6.

Our Christmas Day! For we were once represented by the Gentiles—the people which were not God's particular own. So we stood rather aside on the first Christmas Day, and watched the angels call the Jewish shepherds into the manger and bring them to adore the new-born Babe. We were touched by their loving simplicity, their

ready faith, and we felt that those who came did their best to give Him a loving welcome. But the Jewish reception of the Messiah was a sad fulfilment of prophecy—"His own received Him not."

Days rolled on, and months. The Holy Family moved from the stable into the town when the census-visitors had gone home again. Joseph worked at his carpenter's bench for a livelihood. The shepherds and their kin kept up reverent intercourse with the Child and His Mother, but seemingly their circle of acquaintance did not widen much, and they were only known in Bethlehem as poor but respectable people from Nazareth.

A day came, however, when the dull little place witnessed an unusual sight. A company of travellers, evidently from the East, were seen rapidly riding down the Jerusalem road. They guided their camels with decided fingers, they looked neither right nor left, they asked no directions, but made straight for the western gate and entered the town. Then the idlers came out of their dark dwellings and watched the new arrivals curiously, the little children ran by their side shouting, the more respectable waited with what patience they could muster for a sign that would make their direction clear. Had they looked up into the heavens they would have seen the star, "His star." But they did not look up and they did not see it.

More blessed than the Jewish townsfolk were the Gentiles from the East. "Seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother; and falling down, they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense, and myrrh."

Thus did the Gentiles come to Our Lord. A glorious coming it was, with pomp, and majesty, and generosity, and love. For they came from a great distance, with much labor, with much self-denial; with immense faith; with rich gifts. So must we Gentiles come to Our Lord. We may live but a step from His crib, yet business and distraction make our coming as it were from afar. Self-denial, too, is required for the putting aside of amusements, business, and self-interest. Immense faith we need likewise, for the Eucharistic accidents are as swathing bands upon our hidden King. And the rich gifts! Have we any for Him? Or are we going to plead poverty? But such an excuse will not hold good. For the gifts the Christmas Child loves

are not bought with gold, but with good will, and that all men can have. If I have not gifts I must buy them at once—golden charity in deed, if not in bounties; quick ascending prayer from a heart burning with love, and health-giving mortification. Such gifts must be mine. It will never do to degenerate from the generosity of our Eastern ancestors.

Just one other thought from this beautiful Feast. The Gentiles were brought to Our Lord in His earliest childhood, and He received them with all graciousness and love. He admitted them into His family, accepted their offerings, and filled them with exceeding great joy. There are Gentiles about us now, those who are not Our Lord's particular own. Let us open wide our hearts to these, meet them with charity on every bit of common ground we can find. And there is much common ground for us and for them—the love of God, of Our Lord Jesus Christ, the love for His poor, purity of intention, unselfish devotion to duty. Fellow feeling working with fellow interests will make us wondrous kind, will warm our hearts, and melt our stiffness, strangeness, and our prejudices, and so perhaps by bright and cheering ways we may become a star, leading men whose hearts are aching, whose eyes and ears are eager for the truth, to find "the Child with Mary His Mother in the One Church of God."

Feast of the Holy Name

Josue the son of Nun was a great man—after Moses, the greatest leader of the Jewish people. His name was Osee, but Moses changed it to Josue or Jesus, which means Savior. Of him wonderful things are said in Holy Scripture. He was "a young man who departed not from the tabernacle"; a "man in whom is the Spirit"; to whom Moses was commanded to give a "part of his glory." To Josue himself splendid promises were made and kept, because of his faithful correspondence to his call from God. He was promised that the whole land of Canaan should be given up to him! that no man should resist him; that he should be exalted above his fellows; that he should have rest: "My face shall go before thee and thou shalt have rest." And so it came to pass that Josue led his people in amongst the warlike tribes of the West and subdued the mighty men of old. At the touch of his

soldiers' feet like the waters of the Jordan "that came from above stood in one place, swelling up like a mountain . . those that were beneath ran down into the sea until they wholly failed." The fall of Jericho followed; its walls crumbled at the blast of his silver trumpets; Hai was taken; turbulent idolaters and stiff-necked Israelites submitted with astonishing docility to his rule. Finally there came the crowning blessing of a great ruler's life—peace. "The land rested from wars," and that glorious promise was fulfilled: "I will give thee rest."

A thousand years or so rolled on, and many men were called Josue or Jesus, for it was a common Jewish name. But when the fulness of time came there was born a Child in Bethlehem Who was by the command of an angel called Jesus, Savior. The world was a prey of the devil and needed a Redeemer. Juda had departed from the ways of God, and the glory of the house had passed from it. It still clung with despairing grasp to Abraham, Isaac, and Jacob; but these "living" fathers of the true Jewish Church did not recognize their degenerate children. The idolaters of East and West knew no God. Still it was out of their midst that worthy successors to Abraham, Isaac, and Jacob were to be raised. The Jewish Church was to fall from its destiny of children of God, but the world was to be saved by a Jewish Savior, another Josue.

"I will make all things new." This was Our Lord's task—to make all things new. And the newest and best of all renewing was the change in meaning of the name Josue. For one thousand years Josue had stood amongst the people as the ideal savior, the conqueror. Now he was to be succeeded by another Josue surpassingly great in mission, in deed, and in victory, God-man with the healing name of Jesus. His mission was to redeem the whole human race from eternal perdition; to show mankind the way to the eternal blessed land; to give them supernatural victories over their enemies; to overcome Satan and to establish the Kingdom of His Father over all the earth to sustain it in the midst of trials and persecutions to the end of time. He conquered men in the Jewish cities; death on Calvary; corruption in the tomb; Heaven in His ascension. He conquers every day in the hearts of His faithful children.

But the name of Jesus is not only a conquering power; it is sweet-

ness, soothing balm. We all have to conquer, and sometimes it is a weary business. We want soothing and healing, and the healing is in the Holy Name. Why have the saints lived with that Name in their hearts, sung it in their raptures, died with it on their lips, but because it sums up everything beautiful and hopeful, in Heaven and upon earth, in time and in eternity.

We Catholics have a privilege. We bow the head, thereby paying external homage to the Holy Name. We need not be aggressive about it, nor ostentatious. A slight inclination, the raising of the hat, carries homage with it. Outsiders have been struck to the heart at the sight of a whole congregation bowing at the elevation. So should they be struck by the inclination of the head when the name of Jesus is uttered. Like the corn in the field when swept by the summer gentle breeze should our heads bow at the sound of Jesus.

The Marriage of the Virgin.

January 23.

There is an ancient tradition that when the time came for the Virgin Mary to be betrothed, her guardians ordered lots to be drawn, so that God Himself might choose a worthy spouse for the Temple ward. The order was that the candidates for Mary's hand should each deposit in the Temple over night a rod of almond tree. When the morning came and all were assembled at the place appointed, it was found that the smooth rod of Joseph, son of Jacob, had blossomed into beautiful flower and leaf. This sign was held by all as a testimony of Joseph's worthiness. Tradition goes on to say that another young candidate, Agabus by name, in despair at seeing himself put aside, broke his rod, left the world, and dedicated his life to God.

This legend is depicted by Raphael in his famous work, "The Marriage of the Virgin," preserved in the Brera, Milan. He represents the Jewish high priest joining the hands of Mary and Joseph, whilst Joseph places the ring on Mary's finger.

The Gospel words are few but precise. Mary is called "a virgin espoused to a man whose name was Joseph of the house of David." Joseph is a "just man," Mary's "husband," and Mary is his "espoused wife." Of the ceremonies of Jewish espousals and marriage at the



THE MARRIAGE OF JOSEPH AND MARY

time of our Lord, it would be easy to write a chapter, for many details are known of the customs of that day. But these are not to our purpose now. We want rather to look at St. Joseph "in the day of his espousals, in the day of the joy of his heart" (Can. of Can. 3, xi.).

Let us think of St. Joseph then. He would have in his heart the bounding joy of a lover beloved. Mary, the Virgin of the Temple, had placed her hand in his. He was to wait but a few months to take her to a home of his own making, endow her with his fortune, nourish her with his earnings, protect her with his life. Though he knew the high aspirations of Mary's heart on the happy day of his espousals, he was far from understanding the wonderful destiny of his spouse. Little by little he learnt how sublime was his office, how exalted his charge. Like all great saints, he had to pass through a time of supreme agony, but the full light of Heaven changed a death-like fear into ecstatic wonder and admiration. He learnt from angelic lips that she whom he worshipped was the Spouse of the Holy Ghost, the Mother of the Son of God, of the Messiah of prophecy. And he was to stand aside like an angel guardian and become a virgin protector to a virgin mother, a foster-father to a heaven-born Babe. No wonder we never hear St. Joseph speak, no wonder writers and painters have depicted him as old. He was grave, but his gravity was of thought, not of age; his silence was the fruit of meditation, not of senses dulled by years.

Think of the steps of St. Joseph's greatness. He began by the pure love of a spotless virgin. Gradually, as the mystery unfolded itself, the earthly love turned to enraptured veneration, and Mary became to him a trust from the God of his fathers, a divine treasure to be guarded from every shadow of ill. In the little cottage of Nazareth he was overflowingly happy. The months rolled on, and Cyrinus, governor of Judea, ordered the enrollment to carry out the decree of Cæsar Augustus. Then Joseph journeyed with Mary to Bethlehem, and there in the stable at midnight received from her arms the Christ of God. Thus, from being Mary's spouse and protector, he became the foster-father of the Son of God. Through his love for Mary and his faithful service to her, he was found worthy to take that higher mission of Guardian of Jesus. This is why on to-day's feast St. Joseph is particularly commemorated. For him it was the beginning of his happiness, the first step to his unrivalled dignity.

The Feast of the Purification

February 2.

This feast has many names. It is called the Purification because Our Lady, somewhat more than a month after the birth of our Blessed Lord, came to the Temple to make the poor woman's offering—a pair of turtle doves or two young pigeons—to satisfy a law by which she was not bound. It is called also the Feast of the Presentation of Our Lord in the temple, because our Savior was offered to God by Mary His Mother and redeemed with the five shekels of sacred silver commanded by Moses. It is also called Candlemas Day because of Simeon's word, "a *light* to the revelation of the Gentiles." To make his beautiful thought come home to us by means of the senses, the Church puts into our hands a burning candle. We see its flame, feel its warmth, and are gladdened by its brilliancy. This light is the symbol of the little Child-Savior; He is brightness, comfort, enlightenment. We are to carry Him, as we carry the candle, to our homes and keep Him with us to illuminate our darkness, cheer us in coldness, safeguard us in fear. The shadow of Lent is already upon us; very few days more are given to the childhood of our Lord. We shall soon have to turn to the "Man of Sorrows." But whilst He is still with us in Baby-beauty, let us take Him to our hearts, try to grow in His love, so that when sorrow creeps into His soul and overwhelms it we may be there to share it and to comfort Him.

There is another source of comfort in this beautiful Gospel-story. We see Simeon and Anna in extreme old age delighting in God, and God delighting in them. Simeon, "just and devout," has been kept waiting all his years for "the consolation of Israel." Day by day the promise to see the "salvation of God," the "light of the Gentiles," the "joy of Israel," has brought him to the house of God. And day by day the promise was deferred. Youth passed, early manhood, ripe maturity, old age. Then led once again by the Spirit into the Temple, his eyes saw the "salvation prepared for all peoples," he held in his arms and pressed to his breast the Child Jesus, and in the joy of his heart he sang a canticle that has become the song of joy of departing day and of departing life: a song to be sung when hopes

are fulfilled, trust made good, promises kept: a song of overflowing thankfulness. Simeon was old and had waited years confiding in God, trusting in His Word. And that Lord, though He kept him waiting, rewarded him even here below with rapturous joy.

Anna, a prophetess far advanced in years, dedicates her widowhood to God, departs not from the Temple night nor day, "by fastings and prayers serving the Lord." And the day of her reward came as it came to Simeon. Her prophetic eyes, like his, are gladdened by the sight of the Little One of Israel; her soul perceives the majesty of the Jewish Babe, and she "confesses to the Lord and speaks of Him to all who look for the redemption of Israel."

And what lesson are we to learn? This: Simeon and Anna, in extreme old age, are delighting in God; there is no sense of emptiness in their hearts as in the hearts of worldlings; they have not grown disgusted with the Temple and the God of the Temple; there is no cry of despair in their simple hearts such as there was in that of the world's wise men.

We can learn still more, and with greater comfort still. God is delighting in them. See what kind His servants are—"a doting old man and woman," the business man would say. "Oh, get them put aside," he would add; "we cannot do with such in the service; we want muscular hands, quick brains, the strength of youth, the alertness of manhood. These are too feeble; they must make way; they have had their day." And the old man quits his desk and the old woman drops her needle; they are dismissed, and must manage as best they can.

Not so with our God. We see the withered hands of fourscore and four years still raised in the Temple; we hear her works of "fastings and prayers" called in Holy Scripture "serving." She is sent as a messenger "to all that look for the redemption of Israel"—a messenger at eighty-four!

In Simeon's shaking arms is laid the Creator of the world; his trembling lips are charged to break to Mary the news of her coming sorrow; his feeble voice must sing the model thanksgiving song of all time. And he on the brink of the grave!

Do not we who serve God serve a good Master? Need we fear that in our old age, in the days of our weakness, we shall be cast out,

put aside? Do we not see that with Him old age is acceptable, that His sanctuary, His service, His rewards are open to the old as to the young, to the weak as to the strong? Oh! we need be very happy in our service, very full of praise and rejoicing: "Glorify the Lord as much as ever you can, for He will yet far exceed; and His magnificence is wonderful."

"We shall say much and yet shall want words, but the sum of our words is, He is all" (Ecclus. xliii.).

St. Valentine

February 14.

Of St. Valentine few particulars are known. He was a holy priest of Rome, put to death about the year 270. One of the great Roman gates was built in his honor and called after him. It is now known as "del Popolo."

But the name of St. Valentine has come down to us associated with the remnant of a pagan custom, that of choosing for a year some person to whom honor should be paid. The casting of lots was held on the 15th of February, and with it began the Roman festival of Lupercalia, in honor of the god Pan and the goddess Juno. To put down so dangerous a feast-making, the Church, according to Alban Butler, instituted the custom of drawing saints to be venerated for a year on the feast of St. Valentine, the day preceding that of the pagan lot-drawing, thus substituting heavenly for earthly love.

This old, old custom of choosing some one to love, to be looked up to, sets one thinking. So widespread a custom, lasting, too, for so long a time through the pagan era through the Middle Ages, even to our own day, seems to point to some natural cause. And it does. We are social beings in the natural and supernatural order, conscious of weakness and insufficiency when standing alone. In the garden of Paradise the foundation of society was laid when Adam said, "a man shall leave father and mother and cleave to his wife," showing that at no period of his life need he stand alone. The supernatural order is based upon the two great laws, "Thou shalt love the Lord thy God with thy whole heart, and thou shalt love thy neighbour as thyself."

And there is such a stretching out of hands towards our fellow-creatures, such an expansion of heart at the sight of suffering or sorrow or need, that we have to be on our guard, lest it work in us merely from a natural goodness without the sacred stamp of grace.

This custom then of drawing saints to be our patrons for the year is a happy thought, bearing upon the inward yearning towards others; it is an expression of the loneliness of the human heart, its want of sympathy; it is also the bond between Heaven and earth. We are not made like the beasts with our eyes level with the ground, tending downwards. We have a right to invade the unseen world, to choose helpers there, to count upon assistance and comfort and cheering, where there is so much consolation, help, and joy.

A certain number of patrons were chosen for us by our parents without our having a say in the matter. Others we ourselves chose at confirmation, but without any very distinct idea of what we were doing, perhaps. But our patron on Valentine's day can be one of mature deliberation, based upon a natural attraction and admiration, one whose example in the battle-field of life will be a help to us in our hour of trial. The more communion we can have with Heaven the better for us. The more our interests lie above, the less will the chains of earth rivet us to things below. And the chains of earth do bind. They bind in childhood and in youth; in middle manhood and old age. So the spirit that soars upward is the brave spirit, the safest, the happiest, and the strongest. There have been those who, in extreme old age, could show a long list of patrons whom they had honored for a year each with particular devotion, and when the allotted time was over added them to the long list of their predecessors, and invoked them still with the new Valentine of the New Year. What an array there would be of choice spirits to meet such as these when they came to their Heavenly reward.

To some of us who do not love multiplicity our own namesake may be our perpetual Valentine—the patron given to us at our baptism, or chosen at our confirmation, or at any other solemn occasion. Let these then become realities to us, living friends and helpers, substantial guardians. The Heavenly patron will never be wanting to his earthy client—of that we may be sure. Let us not be wanting to him. St. Valentine, pray for us!

Ash Wednesday

Of all the stories of the Old Testament, that of Jonas and the conversion of Ninive is the most wonderful. The great, prosperous heathen city of Assyria stood out amongst the cities of the earth as one whose wickedness came up before God. Its destruction was at hand; yet one more warning was to be given to it. Jonas was to preach a divine threat in its thoroughfares. "Yet forty days and Ninive shall be destroyed." And for three days the prophet proclaimed the terrible truth. "And the men of Ninive believed in God; and they ordered a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth and sat in ashes. And he caused it to be proclaimed and published in the city from the mouth of the king and the princes, saying: 'Let neither man nor beast, oxen nor sheep, taste anything; let them not feed, nor taste water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength; and let them turn from their evil ways, and from the iniquity that is on their hands. Who can tell whether God will turn away from His fierce anger, and we shall not perish?' "

This was no exterior conversation, no outward semblance of penance and humiliation. "God is not mocked." He sees the heart. And the heart of the Ninivites must have been truly contrite, truly humbled. For "God saw their works, that they were turned from their evil ways; and God had mercy regarding the evil which He had said He would do to them, and He did it not."

Such was the effect of a call to penance upon a pagan, sensual people; such was its power with God that it stayed His avenging hand.

The three Sundays—Septuagesima, Sexagesima, Quinquagesima—bring us by easy steps within sight of Lent, the Church's time for penance, fasting, and special prayer. "Yet forty days," is the cry. How are we going to listen to the warning voice?

"But we are not pagans," we may say; "our wickedness does not

go up before the Lord like that of the Assyrians. What was good for the wicked is not approved good for us." The answer is, penance is good for the holy as well as for the sinful. It preserves as well as atones. Saints have felt the need of it in all ages and at all times, at the beginning of their conversion and at the end of their lives. In whichever category, therefore, we may think well to place ourselves —saint or sinner—penance is necessary for us. And we know it well. We are not true to our best nature when we deny the need of mortification. For we feel the struggle within us, the conflict between the good and the bad. We know the good should conquer, and that it cannot conquer without pain, and that this pain is mortification in one form or another.

Why do we dread penance? Because it opposes our lower nature; in simple terms, because it hurts. Nature shrinks from what hurts. Yet it is astonishing how soon penance becomes easy when it is undertaken with courage. Courage counts as two-thirds of the necessary outfit for any undertaking, natural or supernatural. What we have then, is to brace ourselves up to look forward bravely, and suffer magnanimously all the little mortifications proposed by the Church as to fasting, abstinence, and prayer. They are few enough as it is. Far be it from us to wish them fewer or less binding.

Above all, let us remember that whatever exemptions we may justly ask, we cannot justly exempt ourselves from the spirit of penance during Lent. We must feel its pressure, come under its discipline. The very weakness or labor that keeps us from fasting may itself be our penance, if suffered in the right spirit.

Now, is this determination to spend the forty days of Lent in the spirit of the Church going to make us sad or long-faced? God forbid! We might as well be Pharisees at once. If mortification does not bring with it cheerfulness and holy joy, there is something wrong with it, and we had better find out what it is as soon as possible. No. The most mortified are the most cheerful. Those shiver most who bathe at the edge of the sea and get wet by driblets. Those who plunge in deep are in a glow before they feel the shock. Those who do penance grudgingly do not taste its joy.

Dare I be amongst the cheerful givers, the generous sufferers? Yes, because "the love of Jesus urgeth me."

St. Patrick.

March 17.

Surely there was never a saint more loved and honored than he, nor one more identified with his adopted race. His name is given to many a son of Erin, and to daughters not a few. The shamrock, symbol of his preaching, is worn by the little and the great. The soldier wears it in his cap; the civilian on his breast. Songs and hymns are sung in the Saint's honor wherever the English tongue is spoken. And this is a Saint who lived more than one thousand, four hundred years ago in a little island in the extreme west of Europe. Who was St. Patrick, to draw so enduring a love to himself? "The best argument for love is love," the sages say. "I loved them with a mother's love," he tells us. And charity, which is holy love, is the everlasting bond of eternal souls. We have no space to tell of St. Patrick's labors in Ireland, of his preaching and miracles, his sweetness and humility. Besides, you know it all. Let us but learn this one great lesson—to love each other as St. Patrick loved; then we shall win souls as that great Apostle won them in his green isle so long ago.

St. Gabriel.

March 18.

From the gentle St. Patrick we come to the great Archangel Gabriel. Dare we ask him to be our companion? Oh, yes. God's children may be very daring. They have seen God the Son made man, passing about among the sons of men. They may confidently dwell with the angels. Besides, this dear angel was often sent by God with messages to men. True, they were great and holy men; but if we are humble God is wonderfully long-suffering and patient with our infirmities. Gabriel's first message to earth, as far as we know, was to Daniel, that "man of desires," the prophet of olden time, to instruct him in many things. At first Daniel was so awe-stricken at the angel's apparition, though he was in the figure of a man, that he fell flat to the ground. But the angel "touched him and set him upright,"

and opened his understanding and taught him. Another day, when Daniel "was praying and confessing his sins, Gabriel, flying swiftly, touched him at the time of the evening sacrifice," and again instructed him. Many hundreds of years later, Gabriel came to Zachary, the Jewish priest, in the Temple. This visit was also at the hour of evening sacrifice, when the holy old man was at prayer. We know the beautiful story—how Zachary and Elizabeth were promised a little son who was to be the Lord's precursor, how he doubted the angel's word, and how a dumbness came upon him and he was not able to speak for nine months. Once again, and only a little later as the earth's time goes, again Gabriel was sent on a message, and then he brought the greatest news that ever was told. His message was to the Virgin of Nazareth, espoused to a man called Joseph. And before he left the little home the greatest mystery of time and eternity was wrought—"the Word was made Flesh." A great deal to think of here, is there not? Much food for meditation. But we must pass on. We have not far to go. Indeed, we need not leave the angel's company, for he has been with Mary, who was espoused to Joseph, and we can go together to the holy Patriarch.

St. Joseph

March 19.

We are told so little of him, and yet we seem to know so much. We are told nothing of his birth, nothing of his death, and nothing, except by inference, of his life at Nazareth. But then we know his office, and we know that God endows a man according to his rank, and that as St. Joseph was chosen Guardian Spouse of Mary Immaculate, foster-father to Jesus the Son of God, he must be privileged above all other mortals. A lily of purity was St. Joseph because he had to guard the Virgin Mother and the Spotless One; the most prudent of councillors, for he had the secrets of the Most High in his keeping; the most tender of fathers, for he had to foster the Babe of Bethlehem, feed Him, and guard Him and hide Him; the most Godlike of workmen, for he had to teach the Divine Boy. All this was St. Joseph, Carpenter of Nazareth. Must we not look to him in our striving after holy purity, to

him when oppressed with care, to him when the trials of life weigh us down, to him—Father—when our hearts are sore? Will not the remembrance of the little arms once twined round his neck, the little hands held in his with loving confidence, rouse us to confidence and love?

If there were only space, how we could linger with these holy three, how we would learn from them, be rested by them, and enjoy their company. They would never be tiresome nor tedious, nor selfish. Why do we not oftener turn our eyes upward and pick out one or other heavenly companion and live with them not in imagination, but in very truth? It only wants an effort; let us try to make the effort.

Lady-Day.

(The Feast of the Annunciation.)

March 25.

Good pictures are a great help to devotion. They tell a story at a glance, yet seem to leave the telling to the onlooker. They supply ideas to the unlearned and recall the wandering thoughts of preoccupied minds. Of all the Gospel stories none has been oftener painted than the Annunciation. It is one evidently dear to the artist mind. Yet why? There is no scope for elaborate grouping; only two figures are needed—an angel and a Virgin—None for elaborate scenery—only a little room at Nazareth. It must be the occasion then. Yes. The angel is a messenger, and his message changes a Virgin Child into the Immaculate Mother of God, changes the face of the earth: "Thou shalt renew the face of the earth." No wonder artists, with their keen appreciation of things, have chosen out this bit of Gospel story. Let us think of it for a little time together. For on the 25th of March, we keep the Feast of the Annunciation, and it is well to be with the Church in our thoughts.

We will try to reconstruct the scene. St. Ignatius, when he meditated, divided his subject into places, persons, and words. This division is good for serious study of any kind. We will therefore order our thoughts in some such wise. The scene is a little room in the village of Nazareth. The village is situated on the slope of a hill, on a range due west of the Sea of Galilee. The Nazarenes had a bad reputation, they



LADY DAY

were ignorant: poor, and vicious. "Can anything good come from Nazareth?" the cautious Nathaniel asked. "Come and see," Phillip answered. And we will come too.

The persons are St. Gabriel and the Virgin espoused to a man called Joseph. The Archangel described himself to Zachary as "one of the seven who stand before the throne." There is deep significance in these words. "One of the seven"—impersonal, but distinguished—seven only. "Who stand"—ready to do the will of God; "before the Throne"—denoting the majesty of the service.

Then we listen to the words of the salutation: "Hail, full of grace!" Gabriel had just come from the presence of God, yet he was struck with the beauty of Mary's soul. And he tells her so. All great minds praise easily; it is the little of soul that grudge praise. "The Lord is with thee." This is a scriptural phrase used on sublime occasions—to Moses before starting on his perilous journey to Pharaoh's court; to Jeremias when "his soul was an adamant"; to the Apostles by Our Lord Himself, when about to leave them alone upon earth; by the Church in her solemn rites. But of all the sublime occasions this was the most sublime. "The Lord is with thee, thou blessed among women."

And now we must look at her, this Blessed among women, the Lily of Israel. How beautiful painters have made her in their pictures. Their thoughts about her must have been beautiful. Her purity, her spotlessness of soul, her modesty of exterior, her deep humility seem to have taken hold of their imagination and have wrought themselves out upon their canvas. "She had found grace with God," the angel told her, and she had found favor with men. There never was a queen so reverenced, never a mother so loved, never a virgin so imitated. She has the faithful of the world at her feet. And greater still, she has the fallen, the crushed, the outcast. "Nature's solitary boast," the sinless one, seems to hold out hope to those who have forfeited seemingly every claim to hope.

Mary's soul was full of grace, the angel said. Not that it had attained the measure of its sanctity, but that she was perfect as a child could be. As Mother of God she would rise immeasurably higher. When Gabriel gave his message of praise Mary was startled and wondered what kind of salutation this might be. But the angel comforted her: "Fear not, Mary, for thou hast found grace with God. Be-

hold thou shalt conceive in thy womb, and thou shalt bring forth a son; and thou shalt call His name Jesus. He shall be great and shall be called the son of the Most High; and the Lord shall give unto him the throne of his father David; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.'' Mary pondered: Jesus, Savior; David's son; King of the house of David, reigning for ever. Then she was to be the Mother of the Messiah, the Mother of God. But she is a virgin. How can this be? she asks. The angel explains the mystery. ''The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore the Holy which shall be born of thee shall be called the Son of God.'' The Holy Ghost, the Son of God, all three Persons of the Blessed Trinity working in Mary's soul. She answered: ''Behold the handmaid of the Lord; be it done unto me according to thy word.'' A moment at midnight, a maiden's consent, and the work of redemption began—''And the Word was made Flesh.''

The Church appoints many weeks of joy at Christmas in honor of Our Savior's birth; many weeks of sorrow in Lent in honor of His sacred Passion; many weeks of gladness at Easter in honor of His glorious Resurrection. But running through all this joy and sorrow and gladness is the daily triple homage paid to the Incarnation. When the sun rises, when it sets, when it is on the meridian, the bell rings out the ''Angelus,'' and at the sacred words ''the Word was made Flesh'' every Catholic within hearing renders homage to God and the Son made Man for men. Eternity is the ever-present. Great truths do not happen there and become forgotten. So the eternal Church of God keeps for ever before her children this most wonderful of mysteries, and there rises up from earth to Heaven an everlasting praise in honor of the Son of God. We are Catholics. Shall we be dumb when the bell praises God? Shall we let the convent children and the peasantry of Catholic countries have all the praise to themselves? Or shall we in our own country be to ourselves reminders, and in default of a bell sing in our hearts the Angelus' triple praise?

The ''Angelus'' well said three times a day would go far to the making of saints.

Golden Thoughts on the Principal Feasts of Mother Church—Continued.

CHAPTER X

Eastertide.

Before the sun of Good Friday should set, there was much to be done on the mount of Calvary. The three bodies could not remain there to shock the gaze of devout worshippers at the solemn festival. They must be taken down and buried. Leave was obtained from Pilate and soldiers were sent to see that life was extinct. The legs of the thieves were broken, the side of the middle Figure was pierced. Now any one might possess themselves of the bodies. A request to Pilate as a matter of form was all that was necessary.

Eager hearts were waiting longing eyes were gazing on the middle Figure. Mary was seated on the little knoll beneath the Cross. Joseph of Arimathea, Nicodemus and John were loosening the nails in hands and feet. At last the Body was lowered and laid in the arms of the Mother. With Magdalen's help she disentangled the crown and smoothed back the hair from the white forehead. The face had regained all its beauty; it was pale but not livid; the swellings had died down; the thorn marks formed a sort of crown around the brow. There was still that wonderful look of love in the half-closed eyes. We kneel to adore, for that lifeless Body is divine, being hypostatically united to the Person of God the Son.

Jesus was embalmed and the rich Joseph—once a timid follower—confesses himself a disciple and lays our Lord in his own new sepulchre in the garden near at hand. The stone is rolled to the door and the little company goes back to Jerusalem, making for a second time that day the Way of the Cross.

Holy Saturday dawns, the Sabbath day of rest. A solemn awe seems to be everywhere. Yesterday's earthquake and darkness have sobered the people and there is a hush in the streets of the city. The chief priests, the Scribes and Ancients are enjoying the fleeting security

of the wicked. The Apostles, afraid of the Jews are with Mary and the holy women comforted by Mary's calm. And Jesus our Savior, where is He? "His Soul went down into that part of Hell called Limbo," and there He is working still, still devising joy and happiness for mankind. What a meeting must that have been! Think of the expectation of thousands of souls think of its realization! There were our Lord's own forefathers—Abraham, Isaac, Jacob—and David, the man after God's own heart; all the prophets of the Old Law, and the new-comers in Limbo, Zachary and Elizabeth, John the Baptist and Joseph, the foster-father. The mysteries of the past were made clear to them in that happy hour—the weary waiting the dread punishments, the words of prophecy, the unlooked-for redemption— all was clear by the very presence of our Lord in their midst.

At dawn of Easter Sunday, the first day of a new week, there was a great earthquake, for an angel of the Lord descended from Heaven and rolled back the stone from the door of the sepulchre. "And his face was as lightning and his raiment as snow, and for fear of him the guards became as dead men." But the tomb was empty even at that early hour. Jesus had arisen, glorious and beautiful, and there were none to witness His rising but the angels and the "captive train led captive." Then was there joy upon earth and fear was driven away. For our Lord visited His own, and brought comfort to their stricken hearts.

St. Mark tells us that Mary Magdalen, the sinner, was the first to be visited. Before the Blessed Mother? we ask. No, surely not. If we go by the Gospel narrative only we should infer that our Lord did not appear to His Mother at all. So we must suppose with St. Ignatius that the Evangelists give us credit for common sense to know that first before all "the Child was with Mary, His Mother."

Jesus, risen and glorious, came with His hands full of gifts—peace and joy and gladness: *Peace.*—"Peace be with you, it is I, fear not." *Joy.*—The holy women were filled "with great joy"; the disciples in the upper room "wondered for joy"; they went back to Jerusalem "with great joy." *Gladness.*—"The disciples therefore were glad when they saw the Lord." In our Lord's company after His resurrection all was brightness. Suffering was over, fear was banished, peace had come, and the past was forgiven and forgotten.

Forty days our Lord spends upon earth to preach the new Gospel and to convince men that God is to be served with happiness and love. Oh, draw near to this dear risen Lord. Draw near, you who have hearts weighed down with care. Look up into the glorious risen face of Him we love so much. Look at the hands with the wounds shining bright; kiss the sacred feet adorned with the red marks of triumph. Open out your heart and let your Lord fill it with peace and gladness. We have such need of brightness here below. The toiling for a living, the subduing of passions, the bearing of trials would sap all our natural and supernatural life if we had not our risen Lord to whom to go for light and refreshment. But we have Him! "This is the day the Lord has made; let us be glad and rejoice therein." See what the Lord does. He makes a day and it is one of joy and gladness. And a day of joy and gladness to *us*. He has arisen, but "He is still with us" to *share* all that is His. Oh, how glad should we have been had we been in our Lord's place to rest, to have done with all baseness and ingratitude. But the first words of the Easter Sunday Mass proclaim quite other things. "I arose and am still with thee, Alleluia." With *me* and with *you!* Let us be with Him in peace and joy and gladness.

Which of us has not at some time or other felt a painful wonder about the next life? As children when we lost some one we dearly loved, was not the change we thought would come over him the saddest part of our loss? He would be father with his tender love, his playfulness, with the little human ways we knew and understood so well, no longer. And the great pain of an irretrievable loss came upon us. The stories of the Resurrection bring wonderful comfort to hearts aching with such like thoughts. Our dead have gone from us, but they may still be all we loved. For we know One risen from the dead, and only One. He returned to His dear ones, and He was not changed in heart, and mind, and ways. His own knew Him just by His manner, by the sound of His voice, by the touch of His hand Then, if the One risen from the dead, upon whose Resurrection our own is modelled, was so like Himself, will not our dear ones keep their own personal charm?

But this is only a child's comfort. The great, overpowering joy in the Resurrection is that our Lord in eternity is the same dear Lord the Evangelists paint Him on earth. All the glory of Heaven, the

splendor of His eternal endowments, could not alter the loving humility of Jesus, who came to be all to all men.

To prove this let us recall one of the beautiful Resurrection stories:

"Jesus showed Himself again to the disciples at the Sea of Tiberias. And He showed Himself after this manner," says St. John. Eight of the disciples were together in Galilee. Night was drawing on, and Peter said: "I go a fishing." "We also come with thee," say the other seven. So Thomas and Nathaniel and James and John the Beloved and two others gird themselves, gather up their fishing tackle and step out into the dark night. Peter, energetic and active, strides on in front, talking to St. John, his friend. They loosen the boat, wait for their companions, and then push off. But they catch nothing. This is serious, because their own living and that of their families depend upon their fortune at sea. They stay out all night trying first the one side of the ship, then the other, but to no purpose. Day is dawning, and they give up the attempt and steer for land. "Children, have you any meat?" says a voice from out of the darkness. The sound was startling in the still morning air. "No," they answer. "Cast the net on the right side of the ship and you will find." They cast, therefore, and now they are not able to draw it for the multitude of the fishes.

John was standing erect in the boat, looking over the water at the landsman on the shore. His hand was on the net but his mind was intent on the stranger. "It is the Lord," he said to St. Peter. Peter dropped the net, wrapped his cloak around him, and leaped into the sea, his great heart bounding with love and eagerness. Slowly the heavily-laden ship came to land and the fishermen, wet and weary, clustered around their Lord. Oh, that Lord knew His children! They were full of love of Him, but they were only human; they must be warmed and fed and made comfortable. See! hot coals are piled up on the shore and a miraculous fish is broiling upon them, and there is bread in plenty. "Bring hither ofl the fishes which you have now caught," Jesus says. And Peter, willing to do double duty now, sets off and lands the one hundred and fifty great fishes the Master has provided.

Our Lord is Host and gives the invitation to come to table. "Come and dine," He says. Not "Go and dine," but come, for He is going

to be of the party, as One that serveth. "And Jesus cometh and taketh bread and giveth them; and fish in like manner." Would they not know Him by this, the waiting at table, the breaking of the bread, the blessing of the food? Has He altered at all from the Jesus of Nazareth they knew so well?

When they had dined, Jesus called Peter apart. "Simon, son of John, lovest thou Me more than these?" Poor Peter! Nathaniel, the man without guile, James, of austere life, John, the beloved disciple, were there. "Yea Lord Thou knowest that I love Thee," he answers. The comparison with others he prudently drops. "Feed My lambs," was our Lord's prayer. A second time and then a third he was asked, and the third time Peter is grieved. A triple confession reminds him of a triple denial. Still he dares to answer: "Lord, Thou knowest all things, Thou knowest that I love Thee." Jesus said to him: "Feed My sheep." Jesus is the Shepherd and He is going to leave His sheep and lambs, but He will not leave them without a protector. The young and the tender and the more mature must both be cared for alike. People and pastors must have a guardian, and He chooses Peter, impetuous, daring, but loving St. Peter—Peter for whom He prayed that his faith might not fail. And it did not fail, it only flickered a brief space, to burn more brightly and steadily for ever after.

Does not this scene on the seashore show us Jesus as He always was? And do not the Apostles seem as at home with Him as during His mortal life, and as happy and trustful? In the tabernacle we have the risen Lord—He who kindled the fire on the sands, who broiled the fish and distributed the bread to the famished Apostles. Who would be afraid of One so homely, One so kind? Oh, let us trust Him and love Him and come to Him with such a lively faith as Peter had when he knelt at his Master's side and worshipped Him in the early morning on Galilee's shore.

St. Michael, Archangel.

May 8.

What a difference there is between light and its definition: light as explained to a sightless child and the light bursting in upon the wide-open eyes of one seeing! Some such difference is there between

the angels and our ideas of them. With the dear saints we have kinship. True, they are conquerors, and we too often conquered; still, we can clasp their hands and feel that they are flesh and blood, and human nature generally. But with the angels the case is different. They are on a plane far above us. It is not so much our language that is at fault as that our perception is. We have not the intellect to grasp natures other than our own, especially those above us. And how far the angels are above us by nature who shall say?

The angels know no wavering of temptation, no quivering of sensuality, no mediation of the senses. With them there is no balancing in reasoning, no hesitation in acting. But we men are for ever fighting, or worse, succumbing; for ever weighing reasons and mistaking conclusions. Only to think of the great brains of the earth puzzling over the question of education, groping and querying, acting and withdrawing, blundering and amending; light coming slowly from different luminaries, and, because it is partial, apparently contradicting! It is all very praiseworthy, but very dull. What a difference to the angelic intellect, which sees as a whole, grasps as a whole, assents as to a whole!

And these great intelligences are at our disposal: "Are they not all ministering spirits sent to minister for them who are heirs of salvation?" (Heb. i. 14). Ministering spirits! No king upon earth has, by reason of his kingship, such servants. And yet the poorest amongst us has at his command the heavenly host. We hear of people rejoicing over their great retinues, counting over their servants, numbering their dependents. Let them, and laugh. The most powerful monarch's army cannot come near our Master's train. "Is there any numbering of His soldiers?" (Job xxv.). And His soldiers are ours. For did He not say: "I have called you friends"? Friends share each other's privileges, joys, company. As the angel's ministered to our Lord so they minister to His friends. Is it not our fault, then, if we stumble in temptation or fail in trial?

Only three of the blessed angels are named in Scripture; and first of these is Michael, the Prince of the Church of God. Michael interpreted means "Who is like to God," because when Lucifer the bright one fell Michael stood firm by the standard of his King. He is spoken of as a warrior spirit: "There was a great battle in Heaven,

Michael and his angels fought with the dragon; and the dragon and his angels fought and they prevailed not." They were thrust down by the great standard-bearer to the bottomless pit.

And such a one is our champion, "the great Prince who standeth for the children of thy people," Daniel calls him. And Zacharias saw the archangel praying for his people: "O Lord of hosts, how long wilt thou not have mercy on Jerusalem? I am zealous for Sion with a great zeal." "If we only had workers," we sometimes sigh. Well, here is a worker with thousands at his command, one who has measured himself with the powers of darkness and has prevailed. Our enemy is, like his, a spiritual one—let us, then, make common cause with him.

"But we do pray to St. Michael," we say. Ah, yes—that is, we mention him in our prayers. But how much intention do we put into the words, and how much stronger do we feel for such feeble asking? We say our prayers often as we swallow capsules: the quicker the better. This is a sorry habit. The beauty of the words escapes us; their bulk only impresses us. Far wiser to say a few prayers slowly, intently, than many quickly and unthinkingly. "Blessed St. Michael, defend us in the day of battle"—day of temptation, of daily need, of weary doubt—"that we may not be lost," the only awful word existing, the only event no man's courage can support; "in the day of judgment," God's own day of vindication, when each will receive his just award. Blessed St. Michael, defend us now and be with us now that we may be safe on that tremendous day.

The Ascension.

One noon in early summer, nearly two thousand years ago, a group of men knelt in rapture upon the summit of a mountain. Their dress was that of poor Jewish fishermen, their hands were horny and stained with sun and exposure. But the look on their faces was heavenly, the pose of their bodies ecstatic. In their uplifted eyes, feasting on a distant vision, shone a light not of the earth. Higher, still higher the vision rose, drawing still upwards the thrilled gaze of the men. As they knelt transfixed, a cloud softly floating by threw a shadow on the upturned faces. The vision was gone. Yet the men knelt on without

movement. At last a voice broke the stillness, and two men in white garments stood by them and said: "Ye men of Galilee, why stand you looking up to Heaven? This Jesus Who is taken up from you into Heaven shall so come as you have seen Him going into Heaven." They then understood the word that Jesus had said that morning to them. "It is not for you to know the times or moments which the Father has put in His own power," was made clear to their minds. What did it matter when! He would come again in might and power as surely as He had ascended. Oh, they could wait now, could live and believe and work in that hope. "And adoring they went back into Jerusalem with great joy." All selfishness, incredulity, and hardness of heart seems to have left them at that moment. Though they were alone in the struggle they were not saddened nor discouraged. Their great joy was rooted in Heaven; nothing henceforth would rob them of it.

This was the first Ascension Day. Six weeks had passed since our Lord rose from the dead and came back to His own. He had been with them at intervals reassuring them, comforting and instructing them, and showing them that all was forgiven and that a great future was before them. It had been a dear, familiar time, so joined on to their former life that they had fallen into their old ways with our Lord and He with them. The sorrows of the Passion and the joys of the Resurrection had changed them very little. Only that very morning Jesus had eaten with them and had upbraided them for their incredulity and hardness of heart. For they had doubted the word of those who had seen Him and who had been His messengers to them. As He led them as far as Bethania, to the Mount of Olives, they had asked Him that unthinking question about the coming of the Kingdom, and He had rebuked them in His own decided way. But in the same sentence He pours consolation into their hearts by telling them they shall be filled with the Holy Ghost, that they shall be His witnesses throughout all Judea, Samaria, and even to the uttermost bounds of the earth; that the power of working miracles will not only remain with them, but shall be given to all who believe in His name. How they must have recalled these promises of the Master as they returned the same way He had led them in the morning, as they crossed the brook Kedron, climbed the steep defile, threaded the narrow streets back into the Upper Room. Once there they scarcely left it at all, so intent were they to fulfill liter-

ally our Lord's injunction—to stay in Jerusalem until they had been imbued with power from on high. So "with Mary the Mother of Jesus" the eleven Apostles prepared for their mission: "to go into the whole world and preach the Gospel to every creature."

"With Mary the Mother of Jesus!" See how early in Church history Mary is a centre figure! The Apostles have an important work to do—one, we might imagine, unsuited for the interference of women: one that required quiet, strength, guidance, comfort. Unspiritual though the Apostles were at this time, yet they were keen enough to know that what they had lost in Jesus they would find in Mary. So John took them to his own, and they dwelt with him and Mary, persevering in prayer for the nine happy days of the first novena.

Have we anything to put in order before Pentecost, before the coming of the Holy Ghost? If so, let us take it to Mary, and, like the Apostles, ask her help and guidance and comfort. Let us be found during this latest novena "with Mary the Mother of Jesus."

Pentecost.

The spirit of the Gospels is large-hearted giving. It could not be otherwise, for their theme is our Lord, and He lived but to give. Let us in this most wonderful week of Pentecost think over his gifts and the manner of His giving, and see how His spirit spread throughout the world.

"Gold and silver I have none," one of His disciples said. And we never hear of our Lord possessing money. The didrachma that He paid for Peter and Himself came as a miracle from the fish's mouth. So money He could not give. But all He had was at the service of any one. All—His divine word spoke to rich and poor, worthy and unworthy; His healing power reached to every kind of sufferer: the leper, the possessed, the halt, and the blind. The power of working miracles, used first by Himself alone, was soon bestowed on the chosen Twelve, and then upon the Seventy-two, that the number benefited might be multiplied. His time was so occupied that He had none for Himself—"not so much as to eat bread." He never put off inopportune visitors, and He reproved the disciples because they would send away the little ones and their importunate mothers. He was weary once and sat at the well,

leaving His Apostles to visit the Samaritan town and obtain food. But it was not the rest nor the cool shade of the palms that lured Him. He knew of one coming who needed a word alone, and through whom He could send loving messages to a benighted people. If our Lord had coveted any time it would have been the hours of the night, but they were reserved for the timid and cowardly who dared not approach Him by day. These got no reprimand for their selfish caution. Jesus lit the lamp and waited until the darkness made it safe for the disciple to approach. When Jesus was not wanted "He passed the whole night in prayer." Then even sudden danger or urgent necessity often broke in upon His quiet. Once after a weary day the Apostles embarked and Jesus went alone on a mountain to pray. But a storm arose and the Apostles were in sore need. Jesus walked upon the waters to succor them. What a welcome sight to the tired, drenched, frightened men that bright appearance must have been. But His night's repose was lost, and the hot, weary day began again for Him.

In detail, too, how lavish was our Lord in giving. He had five thousand guests, counting the hungry men alone; multiply the number by itself at least if you would find the women, and by that again if you would know the children—and he fed them with a generous hand: bread and fish there was in plenty, in superabundance, for were not twelve full baskets over? And at the draught of fishes was there need of one hundred and fifty big fishes—of such a quantity that the nets broke and the haul was landed with great difficulty?

See, too, how large-hearted was our Lord's way of doing good. Why need He touch the loathsome leper, why take the cold, clammy hand of the dead, why anoint the sightless eyes of the blind? Why linger about the sick, asking them questions, drawing them near to Him? Why not heal at a distance or by deputy, or by mere command? Ah, why?—because this is our Lord's way, to give without counting the cost, to be unselfish in bestowing what ever it is—time, strength, divine powers.

Jesus is God and He saw into the future. His death was at hand, and separation from all He loved. But His love could know no separation. He must invent a gift that would be a mystical but true living with men. So he took bread and blessed and broke it, and gave Himself whole and entire to the human race for ever. What a gift! What a giving!

Redemption is giving a price for another, and the redemption our Lord wrought was copious, the Scriptures say. He shed His Blood until there was but a mixed stream to flow. He allowed it to be pressed out of Him by the agony of His soul, to be tortured from Him drop by drop by the malice of His enemies. And when His very life failed Him He had still some one to give—a Mother to care for His orphan children, and a mother for those children to love, so that by this exchange of love we might be children of Mary and brethren of His. Our Lord died, but His death brought resurrection, and His ascension was, as it were, a mission Homeward in quest of another gift. "If I go not the Paraclete will not come to you, but if I go I will send Him to you." And he rejoices at the thought of this Comforter, and speaks of Him over and over again as though He would console not only the hearts of the Apostles at the coming separation, but also His own. "You shall lament and weep; you shall be made sorrowful, but your sorrow shall be turned to joy." And the joy would be the descent of the Holy Ghost. This Divine Spirit was our Lord's last great gift to His Apostles, and through them to the Church—the Spirit of Truth who was to teach them all things to the end of time.

And once again we look at the manner of this coming, and we find it is a divine dispensing. Gifts so rich are to be had for the desiring that men have become as angels—wise in deliberation, keen in grasping truth, full of knowledge, prudent in counsel, strong in suffering, given to prayer, and restrained by a holy fear of God. And from these gifts come those wonderful fruits, the very sound of which sets our hearts aglow, for they form the end of every man's striving: charity, joy, peace, benignity, goodness, longanimity, mildness, faith—and the three last gifts, special adornments of our bodies as temples of the Holy Ghost, His by right of our anointing with the chrism that consecrates, and takes possession.

The spirit of the Gospel was large-hearted giving, and as the Gospel spread, men's hearts were opened and their hands dispensed charity. We see the first Christians dividing their all amongst their poor brethren; we see the sick and wretched cared for wherever Christ's name is sounded; we see splendid buildings rise out of the pence of the poor, slaves are liberated or treated as brethren; a new art has sprung up with Christianity, one learned from the Founder: the art of giving,

large-hearted, generous, not counting the cost. And the giving was not money only nor principally, but love and service, the fruit of the brain, of the heart, of the arm; it came soothing, and strengthening, and raising.

Such were the first Christians! Shall we be degenerate children of the saints?

Corpus Christi Day.

This is a day of flowers and incense and lights and singing; a day of praise, of love and reparation; a day like a birthday put apart for showing the affection we always feel. But, unlike a birthday, it is a day of faith. Here we have no dear face to gaze upon, no dear hands into which to lay our presents, no lips from which to hear words of praise and thanks. But what then? We have faith that raises us above the senses, and we need no sight, no touch, no hearing to know our Guest is with us, receiving our homage, rejoicing in our praise, returning our love. And who is our Guest to-day? Who but our own Master, our patient Friend, the Guest of the whole year round, Jesus Christ in the Blessed Sacrament of the altar. And it is He whom we try to honor on Corpus Christi. How shall we do it? When Aman was asked by King Assuerus what should be done to him whom the king desired to honor, he answered: that a crown be placed upon his head, a royal robe around him, and that the greatest man in the kingdom lead his horse through the streets and declare his worth. When the Romans of old had done great deeds in battle they asked for a triumphal procession through the streets of Rome with the captives, the trophies, and the spoils they had taken. Throughout history, ancient and modern, processions always formed special means of showing honor and gladness and just appreciation. Perhaps it is the enthusiastic cheering, the undivided attention of the panting crowds, the gay decorations in unwonted places, and the stately movement, the solemn music, the heart-to-heart beating of thousands that make a procession such a popular award of merit. Be that as it may, popular, long-lived, and universal it certainly is.

And so the Church sanctifies this procession of honor and offers



CORPUS CHRISTI DAY

Catholic Art Studio, Chicago, Ill.

it to our Lord to-day. Throughout Catholic lands, and in our little measure in Protestant lands too, bishops and priests and children, religious men and women, schoolboys and seminarists, and a mixed crowd of poor and rich and old and young accompany their Lord and King through the flower-strewn roads and decorated streets. But no sound is heard the whole length of the way. Only the chant of the "Pange Lingua" and the "Lauda Sion" breaks the stillness. The hushed silence and awe proclaim better than ringing voices that "a greater than Solomon is here." The canopy passes, one by one the long file lining the streets drop upon their knees and remain kneeling with bowed, uncovered heads till the sound of the bell ceases. This is our hour of faith. Spontaneously the "Credo" goes up from our hearts, and with it Thomas' cry, "My Lord and my God!" More blessed than Thomas, we believe and do not see. There is no external sign of our King's approval. We shall see no smile, hear no word, receive no external acknowledgment. We are asked to live by faith, to act from faith. And so we do, trying our best to combat the senses, to see beyond our sight, to hear things other than by our ears. And so we bend our knee and bow our head as the Sacred Host passes us, and we speak in our hearts to Him it veils, as truly and to Him as audibly as the shouting multitude to the popular hero.

What conqueror or hero or king has ever had homage to be compared to this? Hidden under sacramental veils, without voice or attraction, helpless in the hands of men, Jesus captivates the hearts of millions in every part of the world; He commands reverence from an unrevering age, love from a self-seeking generation, homage from an unyielding people. O Jesus, Thou art known and loved! Men may talk and write and scoff, but Thou art known and loved above thousands; Thou art served, even in these lukewarm days, as never man was. Be glad, then, dear Master, and rejoice with us; pardon the defects of our childlike homage; gather up the loving words that are sung and the humble prayers of the dumb lips unheard but by Thee. Look down and bless with Thy dear hands Thy loving subjects. We can wait for Thy smile, for Thy rewarding word, but we cannot wait for Thy blessing. Give it to-day, dear Master, as Thou passest on Thy way. Give it to the little ones, to their mothers, to thy priests and prelates, to the lonely and the sad. The eyes of all are upon Thee, for to whom could they

turn if Thou didst forsake them? When Thou wast in the way. Thou didst go about doing good; Thou art in the way now, O Jesus. Stretch forth Thy hand and do us good.

The Sacred Heart of Jesus.

June 20.

"What is that, mother?" a little boy asked, as he looked upon the sea for the first time.

"The sea, my boy."

"And who stirred it up?"

"God."

The great waves broke upon the beach and tossed their snow-white foam over the child's feet, and then, as if taking a long breath, drew themselves back over the beach with a roaring sound. The wide, wide expanse, the never-ending motion awed the child. He watched the rhythmical coming and going, and stretched out his hands and felt the spray on his palms. So wide, so deep, so restless, who could compass it, who could control it? God, only God.

The sea is an allegory of the human heart, with its depths and its strength, its restlessness and its impetuosity, its passion, its calm. It is an abyss and our hearts are abysses, and they call for another to satisfy them. "Abyss calleth upon abyss." And where are they to find one that will answer to theirs, fill them, control them, tame and subject them? There is only one greater, one wider, one stronger than their own, one with a more ardent, steadier love—the Heart of the Man-God, the Heart of Jesus Christ.

Who shall speak of the Heart of Jesus? We are surprised at the depth of men's hearts. A sorrow, a sudden call reveals a passionate love, a grand self-devotion never dreamed of by their dearest friends. The heroic deeds of past and present days show what is in man. What, then, must there be in Jesus, the God-man! "No man hath seen God at any time; but the only-begotten Son Who is in the bosom of the Father hath declared Him." "In Jesus dwelt all the fulness of the Godhead corporally" (Col. ii. 9). Is there not food for meditation here? Man is a mystery in himself, but when the human is hypostatic-



THE SACRED HEART OF JESUS

ally united to the divine who can fathom it? We should be startled away, and should stand off did we not know that the heart is the symbol of love and that love makes all things equal, interprets all mysteries. A wonderful thing every way is love; even debased it is strong; when pure it is almighty, infinite in its power. See it working among children, amongst the poor, amongst the hardened. It tames, overcomes, attracts, sweetens, attaches, distils the good, puts the bad to shame. It trebles the power of work and sharpens the faculties. A great good every way is love. If human love works so, what will the divine? And our Lord's love is not only human, but also divine, infinite therefore. It is the abyss we are longing for, for which our hearts were made.

On earth only the Saints who seek our Lord's Heart know what rest and true happiness mean. All our hearts seek and find, and lose in the finding. But the Saints seek and find and rejoice. Their love brings no loss to them in this world or the next. The Heart of Jesus is their pledge for earthly and Heavenly happiness. When sickening fear and doubt come over the soul as to our future in the next life, we look to the Heart of Jesus, He will not cast aside the contrite and the humble. When that strange dread, that everlasting joy will pall, we look to the Heart of Jesus, and smile to think we could distrust Its depths. "I know Him whom I have trusted, and I am certain that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). "That which I have committed" is my soul, my all.

How is it, then, that so few have found out the treasure of our Lord's love? It is there for all; why have so few availed themselves of it? The Heart of Jesus has Its secrets: It only attracts certain people—the humble, the childlike, the contrite, the loving. These soon become initiated in the ways of the Sacred Heart. For Its ways are difficult only to the proud, the worldly, the hard. Little children are often good learners; the poor, the very best of scholars. At this science they shame the clever, the geniuses of the world. They learn without words, without explanation, by intuition as it were.

Are we going to learn the secrets of the Sacred Heart, or are we going to join the clever of this world, and use our brains on matter and leave the spirit for God's dull ones? Or shall we make ourselves children, poor in spirit, and humbly ask to be taught our Lord's secrets? We will come as little ones to Him and ask Him to teach us the way to

His Heart. Once there, all things will go well. It is so easy to learn from those we love—we grow like them by the mere living and loving. Let us this month get close to this burning Heart, and we shall grow in the humility He loves so much, and in the charity that will make us all things to all men.

St. John The Baptist.

June 24.

"In the fifteenth year of the reign of Tiberius Cæsar, the word of the Lord came to John the son of Zachary in the wilderness." The name of Zachary takes us back a long way—thirty years—to the time when Augustus Cæsar was reigning and there was peace upon earth. The scene in the Temple rises to our mind—the hour of incense, the old priest, dumb but rejoicing, coming out from the Holy Place and silently passing by the expecting people. He was to have a son who was to be a joy and a gladness to his parents, whose birth would make many rejoice, who would be filled with the Holy Ghost. Then we remember the gathering at the country house at Ain-Karim, the name of John given to the new-born child, and the burst of praise from Zachary's loosened tongue. Then there comes the summing up of John's childhood: "And the child grew and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel." These words bring us again to the reign of Tiberius and the desert place. We see John's gaunt figure clothed in a rough camel's hair bound in with a leathern girdle; his stern, austere face tells of spare diet, one "who did not eat bread nor drink wine, but locusts and wild honey." He is spirit rather than flesh, a voice rather than a man.

But he attracts men; sanctity always does sooner or later. He did not seek them in the by-ways or alleys as our Blessed Lord did, but drew them away from human ties, from business into solitude, and there spoke to their hearts. From the great cities went out all classes of men, the common folk, soldiers, publicans, levites, priests. And they listened to his preaching, caught his spirit of generosity, and humbling themselves at the sight of his humility, confessed their sins. "At Ennon, near Salim, there was much water," and St. John baptized all who asked for baptism. But all did not ask for it. "The Pharisees and lawyers despised the counsel of God" and were not baptized by

him. Oh no. How could men wearing broadened fringes—symbols of extraordinary purity—stand as sinners amongst sinners? Some of them came out of curiosity to note the proceedings; others in quest of some device by which the Kingdom of Heaven could be gained and the world not lost. But St. John had only words of righteous indignation for such as these. "Ye brood of vipers, who hath shown you to flee from the wrath to come?" The anger of the meek is terrible, and John's indignation made even these bold hypocrites turn away ashamed, so that when again they wanted to persecute the Saint they did not come themselves, but sent messengers. "Art thou he who is to come, or look we for another?" "I am not the Christ," he answered; "there shall come a mightier than I, whose shoes I am not worthy to bear, the latchet of whose sandal I am not worthy to loosen." This same Mighty One came one day and stood amongst sinners. Then was St. John's humility put to the test. "I ought to be baptized by Thee, and comest Thou to me?" and he stayed Him. One gentle word from Jesus prevailed, and John with trembling hand poured the water over the bowed head of the Savior of mankind.

Forty days later Jesus came from the desert to the banks of the Jordan. He had fasted, He had been tempted, had been consoled by an angel. And the traces of suffering were imprinted on His face. "Behold the Lamb of God," said John as He approached, "behold Him Who taketh away the sins of the world." The Precursor stood amongst a group of disciples, men with hearts prepared, with eyes ready to behold the Christ. And now they were to be handed over to Him. John's mission changed from this hour. His one thought was to pass on those dearly beloved children to the meek Lamb of God. One day news was brought to John that "all men came to Jesus." Then the joy of his heart burst forth: "The friend of the bridegroom rejoiceth with joy because of the bridegroom's voice. This my joy is therefore fulfilled. He must increase but I must decrease." John was surrounded by hundreds of devoted followers, who hung upon his word, imitated his austerities, practised his virtues. They loved him with a pure, unselfish love, and revered him with filial homage. Such love and homage have been a pitfall to many a grand soul, a temptation to most, for ambition or the love of dominion is the snare of great minds. Only the very great escape unharmed. And such was John the Baptist.

"He must increase, I must decrease." Dear, loyal Saint! Was there ever so generous a heart, so lowly a spirit?

We may say that he had to deal with our Lord and that it is easy to be generous with Him. Oh, is it? Why, then, are there so few saints? For sanctity only means generosity towards God. No, the truth is generosity is not easy, and never was. St. John was generous; we are not. Let us look at him well and see the beauty of his character, and learn from him some of his hardy virtues: mortification of body and soul, prudence in counsel, charity to all men, strength of soul to denounce the wrong, and love to pardon it.

Death soon came to John the Baptist. His work was done. He had trained his disciples well, and they were ripe for a greater Master; it was expedient for them that he should go. What death but martyrdom would suit a life like his? When our Lord was recording the rewards He would give to those who left all for His sake, He added to the hundredfold in this life "and persecutions." And these were John's portion. He was hunted down by a profligate woman, imprisoned and put to death. "It is not lawful for thee to have thy brother's wife," he said to the licentious Herod, and "I will that thou give me the head of John the Baptist in a dish" was the answer of Herodias' daughter. Herod obeyed her and John was beheaded.

God's ways are strange. Some twenty years of preparation John had made, and only a few months of labor were asked of him. He was endowed with the best gifts of the Holy Ghost and he fell in the prime of life, at the word of a dancing girl. Yet God's Prophet had fulfilled his mission. "It was consummated," as his Master's would be in a few more months. John went before Him in death as he had gone before Him in life—His precursor in life and death.

"What went you out in the desert to see?" our Lord asked. "A prophet? Yea, I say, more than a prophet. This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. For I say to you that amongst those that are born of women there is not a greater prophet than John the Baptist." Our Lord loves praising. He praised Nathaniel's guilelessness, the centurion's faith, the confidence of the Syro-Phenician woman, the generosity of the widow; and He praised St. John, His prophet and precursor—"more than prophet, more than angel."

To be praised by our Blessed Lord! Who would not work for such an object? What else is there to work for? His praise cannot be hard to win; we do readily what we like doing, and our Lord likes praising. We will ask St. John, the humble and loving saint, to teach us how to work for and how to win our Lord's praise. We will ask Him to teach us how to imitate, even if it is afar off, some of those virtues that made him the "gladness of his parents, the joy of his disciples, the angel of the Lord."

The Apostles, SS. Peter and Paul.

ST. PETER.

June 29.

Simon, surnamed Peter by our Lord, was a poor fisherman of Bethsaida, owning a boat on the Sea of Galilee and depending for his living upon his nets and his skill in throwing them. His brother Andrew lived with him at Bethsaida, a small fishing village, which our Lord had denounced for its hardness of heart and unbelief. Theirs was a rough life, with many dangers, little rest, and no comforts.

When John the Baptist drew men to him on the Jordan ford, Simon and Andrew came south to hear him and to be baptized. And it was well they did, for there they met Jesus, and there they were called to be His disciples. Andrew met Him first and brought Simon to Him. Picture the two men to yourselves—middle-sized, weather-beaten, uncouth of speech and gesture, yet of gentle nature, energetic, steady of purpose, loyal and true. And beside them see our Lord, emaciated from His late fast, with the sad, sweet look that told of love and suffering, with the hands that showed Him also to be a Man of toil. His garments, like those of His companions, were of the laborers' color and quality. But there was about Him a majesty and serenity which distinguished His from mere human manhood. He was one to draw all hearts, and Simon and Andrew followed Him spellbound.

No need have we to go through Peter's life for the next three years, we know it so well. They were years of wonderful peace and happiness, of childlike trustfulness, of learning and feeling the things of God. We

hear in memory Simon's impetuous outbursts, we hear the chiding he receives from his Master, but we hear also the wonderful call: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." We hear our Lord pray for him specially, that being once converted he may confirm his brethren. We see Peter shrink from suffering, fly from danger, deny his Master, in abject terror. We see him at our Lord's feet, wiping away the threefold denial by a threefold act of love: "Lord, Thou knowest all things, Thou knowest that I love Thee."

Then the Master is called away, and the novena-days pass and the Holy Ghost comes down upon Peter and spiritualises all his good, and ennobles all his purely natural. Henceforth we see him another being—strong in temptation, joyful in suffering, courageous in danger. We see him stand before the Sanhedrim with the dignity of an ambassador and speak with bold firmness before the awe-inspiring council, and we see him leave the hall a scourged man, rejoicing with great joy. This is the Head of our Church, Christ's first Vicar upon earth —a man with a man's failings, a saint with a jurisdiction beyond all others upon the earth, the custodian of that most priceless of all treasures, religious truth; a man with an inheritance and with heirs promised to the end of time.

ST. PAUL.

St. Paul, whose former name was Saul, was called "the Apostle of the Gentiles," "one born out of due time," as he says of himself—that is, an apostle-elect, without the privilege of personally knowing our Lord. He was born at Tarsus, "no mean city"; he enjoyed the rights of a Roman citizen, was brought up at the feet of the great Gamaliel, in Jerusalem, the city of Jewish thought and culture; he was highly refined, gifted with eloquence and with winning ways; a man learned in the law, a Pharisee. A very different figure is this from Peter, the rude fisherman. The call of the two Apostles was different too. Saul was struck to the ground when in the midst of a sinful course, and was changed from a persecutor to the propagator of the Christian religion. He received his teaching mainly from divine inspiration; he was endowed with all the gifts of the Holy Ghost, and received the command to preach the Gospel to all nations.

St. Peter and St. Paul—how different they are! And yet they are blessed with the same high calling, chosen to the same end, the spread of the Gospel, the witnessing to our Lord before king and governors. And the one we should hardly have thought a worthy representative of the growing Church is chosen its Head, its Foundation-stone. We, in our wisdom, would have looked to the fitness of things, and have chosen for so exalted an office a refined, cultured, eloquent man, a man of some standing, like St. Paul, not a rude fisherman, a man with a dialect, a Galilean. Well, we learn many things from the Gospel, and this is not the least: to distrust our own judgment. The fisherman was chosen and has been honored for nearly two thousand years as God's own Vicar upon earth, Rome's first Pontiff.

But if we look nearer into the hearts of the two Apostles we see there is as much resemblance as there is contrast. There is the same large heart overflowing with love for mankind, the same naturally impulsive disposition; there is the same energy and self-forgetfulness, the same burning zeal for the good of all men, the same joy in suffering for Christ. It was fitting they should die together and be honored together. In the persecution of Nero—June 29, tradition says —St. Peter was crucified with his head downwards; on the same day St. Paul, protected still by his Roman privilege, was beheaded outside the walls of Rome. Together in martyrdom, together they share the splendid tombs within and without the Eternal City, and throughout Christendom the honor of the universal Church—Paul as the Apostle of the Gentiles, Peter as Supreme Pontiff, first Bishop of Rome.

This is a rough sketch, but materials for study are within reach of all. To know St. Peter well we should read the Gospels carefully, note the passages in which his name occurs, and ponder them; then read the first part of the Acts and see him a glowing Apostle, with miraculous gifts, and the unction of the Holy Ghost. And then turn to his epistles—they complete the picture and show his heart. The same little book—the New Testament—will tell us all there is to be known about St. Paul. Begin with the second part of the Acts and make your notes. Then—but the task is a long one—take his epistles and study the saint in them. They will repay you as no light reading ever did. You will find matter there for imagination, heart and head.

Golden Thoughts on the Principal Feasts of Mother Church (Continued)

CHAPTER XI

The Visitation

July 2.

The Angel Gabriel had just left our Lady in the little cottage at Nazareth. Her beautiful face was lit up with joy—the joy of Divine motherhood. It was the hour of the first Communion ever celebrated on earth, and Mary was making her thanksgiving. But as the sun rose over the Sea of Galilee, and a few of its bright rays shone through the window upon the tiled floor, Mary left her prayer and began her preparation for a journey. The angel's last words to her were as a command. They told her that her cousin, St. Elizabeth, had been blessed by God and was to have a son in her old age. Elizabeth lived far off, down among the hills of Judea, at least four days' travel from Nazareth. But distance was nothing to Mary when there was question of a kindness. So "in haste" she left her home and set forth upon her way. It was the Spring of the year, the lovliest time in Galilee. Flowers of the brightest hues grew around in thousands; there were gaudy tulips, blood-red anemones everywhere, lilies and poppies in the meadows, in the hedges, in the corn-fields, by the roadside. The sun shone brightly on the restless Jordan water; a slight breeze stirred the olives and palms and fig-trees. Mary saw it all and whispered love-songs to her God. On the road she met men and women going to keep the Pasch at Jerusalem and she joined their company. She made all welcome—the poor, the sinful, the sorrowful, the outcast; she shunned none, she kept aloof from none. She was too near God Himself to be exclusive.

There have been saints whom God has drawn into solitude and whose virtues have grown and brought forth fruit far away from men. But Mary was not of these. We find her all through her life answering the call of charity, no matter from whence it came nor whither it



THE SACRED HEART OF MARY

led. To-day it leads her to the wealthy house of the priest Zachary; soon it will bid her welcome the rough shepherds from the mountain side, then the high-bred strangers from the East. We shall find her in the crowded company returning from Jerusalem "amongst her kinsfolk and acquaintances"; later again in the throng with the brethren, seeking Jesus; we see her a wedding-guest at Cana, a mourner at the foot of the Cross with reviling crowds around. Mary's life like our Lord's was spent with the people, consoling, rejoicing, and helping. So this is why we see her now, upon the highroad, beaming with holy joy, pure as the lily flower; so full of grace that she seems to impart it to others as by radiation.

As the days passed the travellers drew near to Jerusalem, and the way grew more rugged; the road crossed hills and descended again through rocky ravines; the flowers grew more scarce; and but for some red anemones ceased altogether as Jerusalem rose to the view. At the western gate Mary parted with most of her company and went southward into the hill country. At last Ain Karim, "the city of Juda," was reached, and Mary stood on the threshold of her cousin's house. Oh, then there was joy! Elizabeth came out of her retirement with wondering surprise and great humility. "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this that the mother of my Lord should come to me?"

Then Mary's lips were unsealed for the first time. Elizabeth knew her secret and called her blessed, and Mary revealed to her the innermost feelings of her soul. She is blessed, and so shall she be called by all generations, she says; but it is the blessedness of a lowly one made great by the Most High; of a humble one exalted by the might of God's arm. Nor is this greatness hers alone. Israel, the chosen people, has now obtained its desire of a thousand years. God has shown mercy to Abraham's children, the Word is made flesh. So Mary "magnifies the Lord and rejoices in God her Saviour."

Mary and Elizabeth! See them standing together on the threshold. See the exultation in the dear faces. Until Elizabeth's greeting, Mary had been silent in her joy; but Elizabeth's praise called forth into speech Mary's overflowing gratitude and humility and wondering acknowledgment of God's great gifts. And so we got the "Magnificat."

Three months Mary passed in Zachary's house. The old man was

deaf and dumb; cut off from friends and kindred and servants, but Mary was there to do him loving service, to gladden his eyes with her beaming beauty, to soothe his heart with her kind attentions and by her sanctity help him to a holy resignation. She was there to assist Elizabeth and do her such services as a child would do for its mother.

And these little things were the purport of Mary's visit; in one word kindness, not charity merely, but loving-kindness which has to do with manner rather than with the act itself. And oh! what a difference manner makes! Let any one in a family, father, mother, child, or servant, alter his way of doing (if need be); let him adopt a cheerful, joyous manner, bestow smiles instead of frowns, freely praise, give alms with a kind word, listen with true interest, congratulate with unfeigned joy, compassionate with a feeling heart, and he will change any household in less than a month. True joyous kindness, St. Philip Neri's special gift, is wonder-worker compared to which other miraculous powers are insignificant.

Try it, you gentle souls, who pine to convert your neighbor, to sanctify your own souls, to do good to all men. Be charitable kindly, cheerfully, and you will bring our Lord near to many a heart which otherwise would never know him. Let Mary, the Mother-Maid, in her sweet Visiting, teach us how to love each other in God our Savior.

St. Vincent of Paul.

July 19.

Is there any saint more popular than St. Vincent of Paul? By popular I mean loved by the people. His name stands for Christian kindness, for active charity. You see the picture of a benevolent old priest with a baby waif in his arms and you say at once: "Ah, St. Vincent of Paul." Of course, every one knows him, and if they did not they would at least be acquainted with his spiritual daughters, a Congregation which has spread all over the world, Sisters with large flapping bonnets, looking like white birds of passage. They are found in the battlefield, in the hospitals, in the hovels, in the poor schools, in the workroom, in the reformatory, and they have made the name of their Founder a word of exchange for charity.



Catholic Art Studio, Chicago, Ill.

ST. VINCENT OF PAULA

Vincent of Paul was a peasant of Gascony; his father cultivated a little farm, and Vincent and his brothers tended the sheep and drove the plough. But as the boy showed unmistakable signs of a vocation to the priesthood, he was sent to school, from thence to the University, and then was ordained priest in 1600.

From this point Vincent's life reads like a romance, and brings forcibly to our minds the perilous times in which he lived. Travelling from Marseilles to Narbonne, he was seized by Mahometan pirates, carried a captive to Barbary, and exposed for sale in the slave market at Tunis. There this priest of God was examined, overhauled, handled like an animal, and sold for the worth of his muscles. A fisherman bought him, but sold him again, as the Gascon peasant could not bear the sea. His next master was a doctor who had spent fifty years in search of the philosopher's stone. He was a kind man, and soon learned to love his gentle slave. He gave him lectures in alchemy, made him tempting offers of riches, friendship, and domestic happiness if he would renounce Christ and swear to the Koran. At the end of a year the old doctor died, and Vincent was again in the market. This time he was bought by a renegade Christian, who sent him to labor in the fields. With the spade in his hand and the hot African sun overhead Vincent sang Gascon canticles and the Salve Regina. His audience were the dumb beasts, the birds of the air—and none other. The renegade's wife used to come to listen to his singing, and in her talks with the saint was fascinated with his doctrine. She upbraided her husband for his infidelity to his God, and so wrought upon the poor sinner, that, with Vincent's help, she persuaded him to fly from temptation, leave Africa, and begin a new life. In Vincent's company he embarked in a frail vessel and landed safely at Aigues-Mortes. Thence, the penitent went to Rome, and lived and died a fervent Brother of St. John of God.

Vincent journeyed alone to Paris, and lived as chaplain with a gentleman. But his trials were not yet ended. A theft was committed in the house and Vincent was accused. For six years he bore the slander with sweet patience. Then the thief confessed and Vincent was acquitted. From that time forth the saint's wonderful virtue seems to have been recognized by those amongst whom he lived. He entered the household of the Count de Joigny, and left it only to devote him-

self more exclusively to the poor, whom he passionately loved. He founded a Congregation of secular priests, who take simple vows and dedicate themselves and all their powers to their own sanctification and that of their neighbors. They give themselves up to the training of priests in seminaries, to the giving of missions, and to parish work of all kinds. During the Founder's life twenty-five Houses of the Congregation were founded. Besides this great work, Vincent set on foot innumerable charities of the most extensive kind; foundling hospitals were built, the sick and the fallen were helped with untiring charity, funds for the terrible war waging in the south were collected. Thousands and thousands of pounds passed through Vincent's hands. He, the poor farmer's son, dispensed princely sums to needy soldiers, orphaned children, and widowed mothers. We, who need money so much for our good works, what can we make of this prodigy? We sigh as we look at our empty hands, and say: "If only we had money!" Ah! I think if we have the right heart, the prayerful mind, the trust in God, and a good cause, our Lord will not hold us back for a paltry sum. What is gold to Him? He will give it if we will prove ouselves worthy stewards. No; it is not money we want so much as the burning zeal for souls, the mortification of self, the heart united to God. Dear great-hearted saint! teach us thy secrets—the confidence that asks aright, the patience that waits, the courage that dares.

At eighty years of age, when his back was bent and his pace was slow and his eye dim, Vincent rose at four every morning and spent the first three hours of the morning in prayer. Is not this a voucher for his early years and his later prime? We do not acquire such habits in old age; they are got in the vigor of youth. Vincent knew the necessity of prayer, and could find no time in the day, so he stole the hours of the night and drew strength as well as refreshment from Our Lord Himself.

One day when the saint was eighty-five he was found dead in his chair—gone home noiselessly, sweetly; home, to be met by thousands whom he had helped and comforted in this life; to be met by Him Who said: "What you do for the least of these, My brethren, you do unto Me." St. Vincent of Paul, pray for us!



ST. MARY MAGDALEN

Mary Magdalen.

July 22.

It was a spacious room, open to the street from which sightseers passed in and out. A great man was "at meat," and his friends were about him, and his servants waited upon him. Simon was his name. He was a Pharisee, a strict observer of the details of the law, and a transgressor of the main points. Somewhere at the lower end of the triple table reclined the Prophet of Nazareth, Jesus, the carpenter's son. A few rustics surrounded Him, uncouth men, but devoted disciples who had eyes and ears for none but their Master.

Presently there was a stir at the door, some half-loud exclamations were uttered by those nearest, and a well-bred gesture of horror was made by the great man as there stepped lightly past him the tall, lithe figure of a woman. Her hair hung loose about her, precious ornaments still decked her beauty, but her eyes were downcast, her face was pale, and the hands that held an alabaster box trembled. Where was she going, this sinner? What was she doing in the house of a Pharisee? With quick steps she passed the best seats at the table and their haughty occupants, and, as if by instinct found the couch where Jesus lay. His face was sad, His head slightly bent, His unsandalled feet were blistered and dust-laden. The woman knelt on the ground beside Him and washed His feet with her burning tears and wiped them with her hair, and kissed them with penitent love.

Simon the Pharisee looked on. Here was a revelation! Jesus was styled a prophet, yet this woman was a notorious sinner and He allowed her to touch Him, weep over Him, anoint Him. At any rate He was found out now. Simon's judgment was known as soon as passed. His heart and that of the sinner lay open before the despised Prophet of Nazareth.

"Simon, I have something to say to thee."

"Master, say it," was the condescending answer.

"A certain creditor had two debtors; the one owed five hundred pence, the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?"

"I suppose that he to whom he forgave most," was Simon's answer.

"Thou hast judged rightly," our Lord replied. "Dost thou see this woman? I entered into thy house; thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs has wiped them. Thou gavest Me no kiss, but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but she with ointment hath anointed My feet. Whereof I say to thee, many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. Thy sins are forgiven thee," He said to the Magdalen, "go in peace."

Magdalen rose and went in peace.

July 22nd is the Feast of Mary Magdalen, the saint that was once a sinner, the woman who turned from the love of the world to the love of our Lord; who braved the sneers of the self-righteous, and wore her contrition in public as she had worn her shame. Hers was the first confession full in form, full in effect. On her knees at the lowly couch she acknowledged her sins to her Savior, with tears of humblest sorrow she bewailed them, by her altered manner disowned them, and by the voice of God Himself was absolved. "Thy sins are forgiven thee, go in peace." Need any one despair with such an example before him? Think of the persons in this story. Mary, the notorious sinner, crushed with the weight of her sins. The Pharisee, personification of pride and self-complacency, passing rash judgment; Jesus, the omniscient, full of tender pity and compassion, saying "Thy sins are forgiven thee." No pardon from man, a full remission from God. And God, not man, is our judge.

The words of Jesus were creative; as He spoke, Mary's soul became white as driven snow; her sins were remembered no longer, her soul was filled with peace.

There is a greater comfort than this still. Not only does the poor sinner obtain pardon, but the very weight of her transgressions is the cause of a great love. "He loveth much to whom much is forgiven." Think what love means—nearness, devotion, service. Could Jesus, the all-pure, accept devotion, service, love and a public sinner? Jesus did. Magdalen sat at His feet at Bethany, ministered to His wants on His journeys, stood with His Immaculate Mother on Calvary. Who can lose heart when he sees the sinner converted, pardoned, cherished, praised even, by the same Lord he himself serves? Oh! it is love we lack—the

love of our Lord. Let us ask for it, seek for it, knock for it, be importunate until we get it. Love makes the bitter backward step from sin to grace so easy. Confession becomes easy, satisfaction easy, for the thoughts of self and one's shame die before the strong love of our Lord.

Let us ask the Magdalen to show us how to break away from the ties that bind us to unholy things, how to kneel, at our Lord's feet, and open out to Him, how to wipe away the past by true sorrow, and atone for it by true love.

St. Ignatius Loyola.

July 31.

Amongst the besieged at Pampeluna about the year 1522 was a man of noble birth. He was not in command, so he could only influence his faint-hearted comrades by his own heroic example and burning words. In him all hopes were concentrated, upon him all eyes were turned, and he led the forlorn little party into the thick of the fight, fearing no danger, heeding no pain. But suddenly a shot from the enemy's cannon struck a parapet and dislodged a stone, which, in its rebound, broke the young warrior's leg. He fell. The garrison surrendered, and the French flag floated over the battlements. A few weeks after this scene a letter was carried out of the citadel's gates, and an escort party made its way to the castle of Loyola. Ignatius, the youngest son of that noble house, was returning home covered with honors won in the field, but a cripple! The leg was found to be badly set and was rebroken and set again. Fever followed, and Ignatius was brought to death's door. He received the last Sacraments and was given over, but St. Peter, his own special patron, appeared to him and cured him of his sickness. Ignatius' sufferings, however, were not at an end. To the horror of the vain young Spaniard it was found that a bone protruded below the knee. Such a disfigurement could not possibly be borne. So the doctors were told to saw and cut as might be needful, but to do away with the blemish at all costs. The agony was suffered without flinching. When this wound had healed, one leg was contracted. Ignatius would limp for the rest of his life, the doctors said. With an indomitable will and pride Ignatius had his limb stretched for hours daily on a species of iron rack. But to no purpose; he was lame from that time forward.

Months had been passed upon a sick-bed. When he was convalescent, Ignatius, unable to walk or ride, called for some light literature to while away the time. There were no romances in his father's castle, but his attendants brought him what there was—the Life of our Lord, and the Lives of the Saints. He read them for the sake of distraction, but the works took a stronger hold upon him than he was aware. A struggle began in that grand soul, the winning of which influenced for good the whole world.

Ignatius was physically and morally brave, as we have seen; he was generous, warm-hearted, but passionate, vain, fond of pleasure, ambitious. He wrenched his thoughts away from the splendid example of the saints and turned them back upon the world, his soldier's career so splendidly begun, upon high commands, the love of the fair. But as soon as he took up the books again he became wholly absorbed in them, and moved to admiration. Moreover he noticed that peace came with holy thoughts, unrest and discontent with the worldly ones. This time of deliberation was a critical one to Ignatius, but with Our Lady's help he conquered. She appeared to him in a beautiful vision, and from that time he never looked back. He put his foot on the ladder of self-renunciation and ascended it till it brought him to the gate of Heaven. We know the rest of his career—how in pilgrim's guise he visited Montserrat, hung up his sword before Our Lady's picture, and took a vow of chastity. How at Manresa he mortified his body and endured the assaults of the evil one; how, flooded with heavenly light, he wrote his Spiritual Exercises; how he journeyed to Jerusalem; studied grammar with little boys at Barcelona, philosophy and divinity at Paris; how he spent a year in preparation for his first Mass. Finally, how he founded the Society of Jesus. His is a long life and a very full one. It requires study and time to follow. One thing only may be insisted on here. This great Saint is sometimes spoken of as stern and hard. To himself he was, but to none other. Only read over the list of his good works in Rome, and see if these could have sprung from anything but tender, delicate, overflowing charity. He founded a house for poor Jews; one for penitent women; one for young, innocent girls out of work, and one for orphan children. The sick of the Society, sufferers everywhere were the dearest objects of his care. Nothing was too good for them; others might be stinted, but those in pain, never.

No, Ignatius was not hard, else he could not have loved our Lord so well.

Of his great Society suffice it to say that in the Saint's lifetime its missionary priests were found all over the world, in Morocco, in the Congo, in Abyssinia, in South America, in India. Its theologians had seats in the Council of Trent, colleges and universities sprang up in Coimbra, Goa, and Candia. Some of the greatest men of the times called themselvs Ignatius' disciples—Francis Xavier, Peter Faber, Salmeron, Lewis da Ponte, Alvarez—to mention but a few.

And this man, who seemed to have moved all Europe, was the humblest, simplest of men. As General of the Society, he might have been seen sweeping, making beds, tending the sick. Only *he* was contemptible, he used to say. His burning love of God shone in his countenance. St. Philip Neri, who visited him, spoke of the rays of light that lit up his face. "O God, my Lord, oh, that every one knew Thee!" he would repeat with tears of devotion streaming down his thin cheeks. "To the greater glory of God" was his battle-cry, his word of command for a step higher. He died in 1556, in his sixty-fifth year. With the Holy Name on his lips and his eyes and hands raised to Heaven, he gave up his soul to his Maker.

Let us learn from Ignatius' blessed lips that prayer that thousands have said after him: "Receive, O Lord, all my liberty, my memory, my understanding, and my whole will. You have given me all that I possess, and I surrender all to Your Divine will. Give me only Your love and Your grace. With this I am rich enough."

The Transfiguration.

August 6.

It may be hoped that in the busiest life there comes a time when "Stop work" is called. For holidays are good for soul and body. They are changes of position, as it were, which make change of thought easier. We get so engrossed by close attention that we lose the relative proportion of things. Then a break comes and we leave off our teaching, our buying and selling, typing or organizing, and immediately the view changes. We have time to see others, their work, and their interests, and some of the selfishness comes out of us.

In the days of long ago, when our Lord was upon earth, there were

holidays too. He gave them to His disciples. They led busy, active lives, and they had not time "so much as to eat bread" they tell us. When sent on a mission, they preached and healed and cast out devils; when they were with our Lord they received the multitudes, looked after the sick, introduced strangers, pacified the impatient, and encouraged the timid. But there were days when our Lord said: "Come apart and rest awhile;" and these were red-letter days. Sometimes all of the Apostles were included in the invitation. Sometimes it was only given to the chosen three. This was the case at the Transfiguration. Peter and James and John were the privileged ones, but we may join their company without intruding.

Jesus leads the way up into a high mountain. He is going to pray, and the Apostles are going to rest themselves in sleep. An evening will come when the word will be "Watch one hour." To-night they are to sleep in His blessed company. Tradition says that Jesus used to cover up the tired men with their outer cloaks, and then withdraw a few paces to pray by Himself. It is not hard to believe such traditions; they accord so well with what we know of His Sacred Heart.

Night draws on; the three Apostles sleep heavily, St. Luke tells us. But it was not merely for natural refreshment that our Lord had brought them "apart by themselves"; they were to see and hear things that it was not given to all men to see and hear. "And awaking, they saw His glory." Darkness enveloped the mountain, but before them stood their Master surrounded with a brilliant light. He was transfigured. "His face did shine as the sun and His garments became shining and exceeding white as snow, so as no fuller upon earth can make white. And behold two men were talking with Him. And they were Moses and Elias, appearing with majesty, and they spoke of His decease that He should accomplish in Jerusalem." Mark ix. 3.

"They spoke of His decease," yet none of His Apostles understood the word. It was as if our Lord were offering to His beloved three a twofold grace, and that they were ready to receive but one, and that the lesser. Here were heavenly delight and refreshment—the sight of their Master in His glory. And there was the prophecy of His coming passion and death. Did He want them to participate in His pain? It seemd like it. But they did not respond to His longing; the joy was enough for them. With such brilliant beauty before their eyes, how

could they think of ignominy and shame? "Far be it from Thee" was still the attitude of their minds. "Master, it is good for us to be here, and let us make three tabernacles, one for Thee, one for Moses, and one for Elias," Peter cried out. "As he was yet speaking, behold a bright cloud overshadowed them; and lo! a voice out of the cloud, saying, This is My beloved Son, in Whom I am well pleased; hear ye Him." The three fell prostrate upon their faces and were very much afraid. How long they remained in awful meditation we do not know; but it was the hand of their Master that brought them back to earth. He came and touched them and said, "Arise, and fear not!" And they, lifting up their eyes, saw no one, but only Jesus.

And as they came down from the mountain, He charged them not to tell any man what they had seen till the Son of Man should be risen from the dead. "When He should be risen from the dead!" What did that mean? they questioned together. "Had He not looked as if He could never die, as if He were already glorified? Then what did death mean?" There were many things those dear Apostles had to learn. Jesus would wait and keep in His own heart the fearful secret of His suffering. It sufficed for the present that they should be comforted by a glorious sight. In the day of their trial they would remember the glistening robe, the transfigured face, and if the remembrance could not save them from doubt and flight and denial, it would at least help them back to belief and love.

It is well for us also to look at the shining face of our dear Master, to see His glistening white robes, and rejoice in His divine Majesty, His by right, even though veiled upon earth. It is well, too, to think that for us also there is laid by a glistening robe, white as no fuller upon earth can make white, if only we will strive to win it. What a joy it will be to that Master to invest us with glory, to transfigure us in Heaven, as for our comfort and joy He showed Himself transfigured upon earth!

The Assumption.

August 15.

"Lift up your hearts," the celebrant says in the Mass. "We have them with our Lord," is the answer. Those words are spoken of our hearts and are said in our name. It behooves us, therefore, to have them above and to keep them there. It ought not to be a difficult thing

for us to raise up our hearts, for we picture all that is great and noble as being up there above us. "What is the beauty of the earth compared to heaven?" St. Ignatius used to exclaim—the mere natural heaven, with its sublime secrets. What a fascination there is in the stars for great and small alike! It is the mystery of the heavens that fascinates children, the unravelling of it that attracts the scientist.

If ever our hearts ought to be above, it should be on the Feast of our Lady's Assumption, when our Queen is taken up for her coronation. We may fancy to ourselves all that is lovely in this world, recall all the barbaric splendor of early times, or the magnificent pageant of modern days, and think of these rejoicings as something like our Mother's homeward going. But we feel in our hearts that it was not so, that our ideas and therefore our language fail altogether when we think and speak of Heavenly things. What we men do upon earth to honor each other is child's play compared to the honor awaiting us above.

The fact of Mary's Assumption is known by tradition only—tradition and common sense. We have the beautiful story of the eleven Apostles at the death-bed of the Immaculate Mother, of her burial at their hands, of the late arrival of St. Thomas, of the re-opened tomb, of the lilies springing from its emptiness to show where the spotless one had lain. No trace of Mary's remains has ever been found. No relics have ever enriched her loving children. And this because her Divine Son did not allow His Mother to see corruption. There was not within her the element of decay, for she had never been defiled by sin. Surely there is no miracle here; the miracle would have been had she followed nature's laws and seen corruption.

"Our nature's solitary boast" Wordsworth, the Protestant poet, calls Mary. And we look up to her and see her in her glory, triumphant over death and all things evil. We see her there body and soul, and hope rises in our hearts. One day we too shall see eternal glory, we poor frail creatures with war in our members and failure in our memories. We have but to fight to the last. Though we fail a hundred times a day we shall win in the end. There is no unprovided death for those who fight; it is only for those who give up the warfare. So we look up into our Mother's face and praise her and congratulate her and rejoice with her, as one who has achieved grandly what we are striving after humbly. And we gain strength by the sight.

As the Church year passes we watch our Lord come down from Heaven, live as a little Child playing by His Mother's side; we see Him grow mature and preach to all men in the cornfields and in the streets of the towns; we see Him die a criminal's death. Then we adore Him at His Resurrection, at His glorious Ascension, and kneel with the Apostles and the Blessed Mother for that wonderful blessing that sends us home rejoicing. He died, but He left as a pledge of His love His own Mother to be our comfort and support. But her days of bliss came too. Like her Son, she passed through the portals of death; like Him, she went up body and soul into Heaven—He by His own miraculous power, she assumed by His.

This is why we have our hearts above—our human hearts. God is our only end, and Jesus our Way to the end. Mary by His side shows us our human nature in its perfection and lures us homeward, upward. And so poets have looked upon her and written of her beauty; painters have imaged her forth, and saints have meditated upon her in wondering delight. It is good for us, too, to see one of our race in finished glory, in happiness complete, and to rejoice with her in her bliss.

St. Augustine.

August 28.

"Too late have I known Thee, too late have I loved Thee, O beauty so ancient and so new! Too late have I loved thee!"

Such was Augustine's cry when, far away from the busy town, the flattery of disciples, and the temptations of the Court, he grieved in secret over his past life. He was thirty-two, and had spent his life in sin. In childhood he had been proud and overbearing, wilful and pleasure-loving; he had lied, cheated, and stolen. As he grew older the flattery of his companions, the indulgence of a pagan father, his own amazing progress in study, and the wicked example of his schoolfellows helped him on the downward road. "It is only shameful not to be shameless," he said of the inhabitants of Tegaste, the town of his birth. And he had been shameless for nigh on thirty years. But his mother's prayers and tears wrung, as it were, his conversion from Almighty God. "Go your way; God bless you; it cannot be that the child of those tears should perish," said a saintly Bishop to whom Monica had gone in the

anguish of her heart. But Augustine's struggle was severe and prolonged. He had so given way to all his evil passions that when at last he turned upon them as master, he found out how rebellious they were. Gluttony, intemperance, profanity, sloth, luxury—he had succumbed to al these and worse. For years he had lived an avowed Manichean, professing a heresy so disgraceful that only an intellect blinded by sin could fall a victim to it. But such an intellect was Augustine's. His depravity paved the way for this most grievous fall. By nature he was keen-witted, talented to an extraordinary degree, and singularly well instructed. Yet he fell as fall the blind—headlong. He taught heresy, defended it, and lived up to its code of ethics. But the day of grace came.

Once he heard the voice of a child say to him: "Tolle, lege! tolle, lege!" He took up the book before him and read it. It was an epistle of St. Paul to the Romans. One sentence was enough. He closed the book and told his young friend, Alipius, that his resolution was taken. He would give up sin and turn to God. Together they went to St. Monica and told her of their resolution. They would serve God henceforth as faithfuly as before they had served their passions.

Then came that fearful fight. As a mature man, Augustine had to rise up and win a victory against terrible odds. But he did win it; one by one he crushed the evils within him, and never rested till his soul was as pure as a newly-baptized child's, and as strong as a saint's. By prayer and fasting and almsdeeds and austerities he drove out the demon, and continued for forty-four years in the practice of heroic virtue. His friend and counselor, St. Ambrose, baptized him at Milan. After his mother's death he returned to Africa, was ordained priest, and subsequently consecrated Bishop of Hippo.

Augustine's life after his conversion was the exact opposite of what it had hitherto been. His earliest works were penned in refutation of the Manichean heresy. He preached with burning charity, often twice, always once, a day, and sought to save the souls of his flock with the zeal of an apostle. As before he loved applause, so now he sought for humiliations, and laid bare his heart with all its past sinfulness in a book called his "Confessions." This remains to us as a monument to his humility, the virtue most dear to the penitent saint. When asked for a sure road to wisdom, he answered, "Humility—this is in the first,

the second, and the third place; and this would I answer as often as you ask me." He loved poverty, too, as a monk of the strictest order might. His clothes were decent, but barely so; no silver, spoons excepted, was ever used in his household; earthenware or wood was good enough for him. His food consisted of herbs and pulse, though meat was served to his guests. So much did he love charity that he was known to rise from table and retire if the reputation of an absent person was assailed, and he had a sentence written on the walls of his refectory warning all to be guarded in their speech. In his last illness, as in the first days of his conversion, he said the Psalms of David unceasingly, and had them written on tablets and hung up before him. During the last ten days of his life he separated himself from his dearest friends, and was occupied solely with God.

Augustine died in 430, in the seventy-sixth year of his age. Painters represent him with a burning heart as a symbol, because the strong love of his human heart was changed by grace and his own co-operation into a heart on fire with the love of God. "To whom much is forgiven, he loveth much."

Our Lady's Birthday.

September 8.

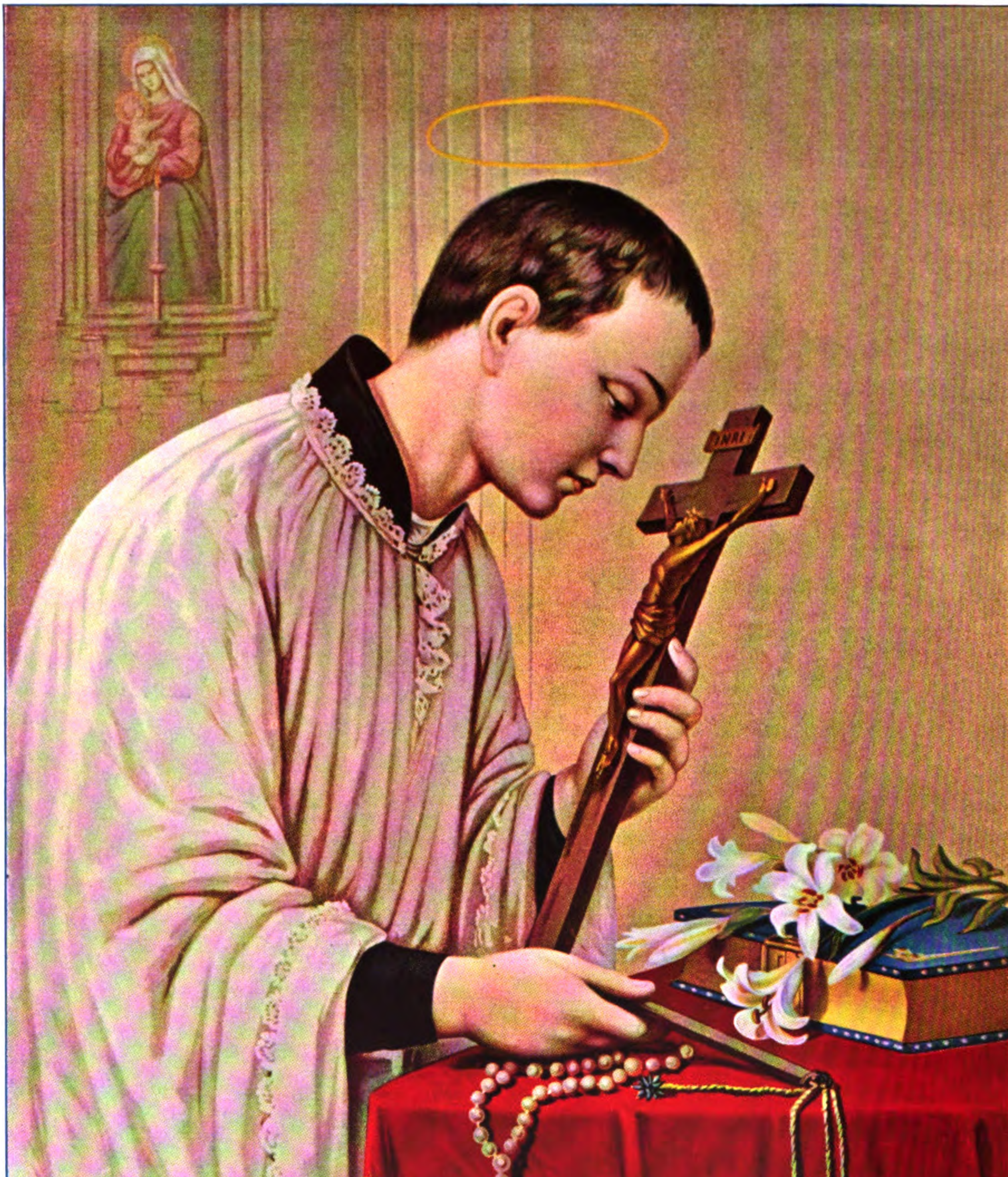
We all remember the story in Genesis of Noah and the dove, how when it was let out into open space after the deluge swept over the vast earth, and finding no spot for its dainty feet returned to the Ark and its keeper; how it was again set free and returned once more, this time with an olive branch in its beak; and how again sent out it returned no more. We may turn this story into an allegory and see in the vast void of the waters, the mass of floating corruption, the misty heaviness of the atmosphere, the state of our race before the coming of our Savior. One look back at heathendom, cultured in Rome and Greece, uncultured in Gaul and Britain and the far north, unknown in the distant east, shows us vice, ignorance, helplessness. God brooded over the face of the earth. His divine look did not rest upon the luxurious Romans or warlike barbarians or the mystical dwellers of the East. It dwelt upon His chosen people in the little land of Palestine. And there was no creature pure enough for His purposes. Even amongst the hundreds of holy Jews there was none with a spotless purity. Nor could there be,

for sinlessness was a lost inheritance, and could only come from Heaven again. And it did come from Heaven as a new gift, a new grace, a chain of many more, each more glorious than the last. This new gift was Mary. Like a tender branch of olive her birth gave promise of a resting-place for the divine Dove; and as the weeks of time flew past and Mary grew in beauty and grace, this Dove hovered over her and found a resting-place in her breast.

Of the thousands of feasts that are kept in the Church there are only three birthdays, and these are kept because of their sinlessness. The birthday of St. John the Baptist, June 24th, is a feast day with an octave because he was freed from original sin by our Lady's visit to his mother. The birthday of our Lady, the 8th of September, is a day of devotion because she was immaculate even in her Conception. Our Lord's birthday, Christmas Day, is a day of obligation because we have no higher way of showing honor to Him, the Eternal Son of God, made man. And these three births, differing in degree more widely than the twinkling star, the moon, and the glorious sun as seen from the earth, point out by their celebration the love there is in Heaven and in the Church for sinless purity. The grace, then, we must ask to-day is that peerless virtue. We must ask it of the little One who came like an olive branch, a token that at last there was to be a fitting resting-place for the Son of God.

The keeping of birthdays is a very good custom, but the feast of the patron saint is the day for celebration and receives all the honors. At least we can turn the day into a most blessedly spiritual feast, a day of thanksgiving for all the blessings of life. For what is a birthday but a day commemorating our entrance into this life? Is this life of ours not a talent bestowed upon us by God, so that He may add many yet more precious? Is it not a bit of eternity marked off for probation and merits, differing from it only as the sowing time differs from the harvesting? So it ought to be a day of hearty thanksgiving, of resolution and contrition.

Now, if we thank God for our own birthdays, how much more ought we to thank Him for Mary's? Let us think over our Lady's life—not here, there is not space—but some time during the day. Think over her early years in the holy temple at Jerusalem, her thirty years' loving service upon our Lord upon earth, when she shared His labor, His joys,



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ST. ALOYSIUS OF GONZAGA

His suffering; call to mind her three hours' agonizing stand at the foot of the Cross; her life of sacrifice for the early Christians; her beautiful death; her blessed Assumption. Think of her graces and her correspondence with them; her privileges and her use of them; her powers and her dispensation of them. All this we have to be thankful for. And to thank for the blessings given to others is a most profitable exercise. It raises our mind to appreciate fully, to admire generously, to rejoice unselfishly. It makes us richer too, because in a sense we possess those things which we mentally enjoy. And to share our Lady's blessings will make us rich indeed.

The Feast of the Exaltation of the Cross.

September 14.

When Heraclius was Emperor of the East, in the beginning of the seventh century, Chosroes II. of Persia, a cruel, perfidious King, plundered Mesopotamia and part of Syria. Meeting with no opposition, he advanced as far as Antioch, took Cesarea and Damascus, and then marched due south to Jerusalem. In the Holy City he and his dissolute army behaved with shameless barbarity, massacred monks, priests, and nuns by the hundred, and sold 90,000 Christians into slavery. The churches were plundered, the shrines burnt, and all that was precious in gold and silver carried off and distributed as spoil. The victorious army marched next into Egypt and took Alexandria and Carthage, and then possessed themselves of the seaboard of Africa. Heraclius, moved by these ravages, sued again and again for peace, but the mocking answer always came: "No peace could be made with men who adored a crucified God!" Fired with a holy zeal, Heraclius determined to carry war into the enemy's country, to invade Persia, to spoil the spoiler. His only hope was in the God of armies, his troops and treasure compared with the enemy's were really nothing. Coming before his soldiers with a picture of our Lord in his hand, the Emperor stirred up his men to undertake the war in the spirit of a crusade, to exterminate one who was an enemy to God, religion and mankind alike.

God prospered his arms; victory after victory was gained, and at last, on the 12th December 627, near Ninive, the Persians were totally routed, Chosroes was slain by his own rebellious son, and peace was concluded.

Heraclius, in his triumphal march home, brought with him to Constantinople the greatest treasure the East possessed, the relic of the true Cross. This had been seized, with other relics, when Chosroes plundered Jerusalem, but had been preserved with unbroken seal in its original silver case. The Emperor took the holy relic himself to Jerusalem and carried it, barefoot, without royal robe or diadem, into the Holy City. There he delivered it over to the patriarch, Zachary, who had been exiled with the relics, and reinstated with them in his See.

This is what is meant by the Exaltation of the Holy Cross, the Feast kept on the 14th September.

The Exaltation of the Cross! The very name seems to contain a summary of the change wrought in the world by the coming of our Lord. Cicero, the polished writer and orator who lived some fifty years before Christ, said the word *cross* should never pass the lips of a freeman. It could not be mentioned in decent society, because it stood as the symbol of a degradation only fit for a condemned slave. Time went on, and a Roman Emperor arose who won his victories under the standard of the Cross, who forbade its use as a punishment, who honored it as the symbol of his faith. Constantine exalted the Cross in the eyes of the world, but its veneration had begun three centuries earlier. The first Christians, as they spread throughout the world, took with them wherever they went the sign of their redemption. They used it in spiritual and temporal concerns alike, in conferring Baptism and Confirmation, in beginning and ending a meal, in going in and out of doors. It had become a part of their everyday life Tertullian tells us, and they did nothing without its consecration.

And why? A heathen of the day would have explained that one time a remarkable Jew had been condemned to death by His enemies, and had died upon the Cross. Is this an adequate answer? No. That crucified Jew was God, and, as His symbol, His Cross has become hope, safety, comfort, and glory to all who believe in Him. Iconoclasts of East and West may pull down the crucifix and trample it under foot, but they cannot stay the hands of thousands of little children from signing their foreheads with the sacred sign, they cannot root it out of the hearts of the faithful. Look up at the finest buildings of the world and you will see the Cross on their loftiest pinnacles; look at the low resting-places of kings and beggars and you will see the cross, like uninterrupt-

ed prayer, marking the spot where they lie in hope of resurrection. This veneration, universal, deep-rooted, persistent, this is the true Exaltation of the Cross, compared to which that of Heraclius was but the flicker of light.

THE CROSS OUR BADGE.

We Catholics have a great share in this Exaltation of the Cross. It is our special trust, our badge, our glory. Like the first Christians, it is ours to honor, to use, to be known by. Those who have fallen from the true faith have laid it aside as childish and not fit for the mature. But the Gospel was preached to the childlike, and the Kingdom of Heaven reserved for them. So we will keep our childlike ways, and loyally use the sacred sign. We will make it with reverence, with confidence, with joy. And the day will come when we who are signed with the Sign of the Cross upon our foreheads will go forth to meet our Redeemer, and He will acknowledge us to be His own. Like Constantine, by that sign we shall conquer.

Golden Thoughts on the Principal Feasts of Mother Church—Continued

CHAPTER XII

St. Raphael

October 24.

Any one with time to spare would do well to read carefully in the Old Testament the Book of Tobias, or should his leisure not suffice for that, let him read from the fifth to the twelfth chapter. They tell of the Archangel and the young Tobias. There is no story or legend or idyl to compare with this book of the Old Testament. It is human yet divine, natural yet permeated with the supernatural! It is the story of a perfect child and only son; of fond, doting parents who, nevertheless, love God more than their boy, and bring him up almost austerely to serve and adore the divine majesty. It contains the exquisite figure of Raphael in the guise of "Azarias son of Ananias," the traveling angel who is charged to guard Tobias' boy in the dangerous journey to Media.

The story shortly told is as follows: Tobias, a holy Jew, an exile in Ninive, has sunk into the most abject poverty. To recover a sum of money lent to a kinsman living in Media, he resolves to send his young son thither. But mindful of the dangers of the road, he bids the youth seek a companion in the market-place. Young Tobias returns with a stranger of pleasing aspect, who, giving proofs of being of good family, is hired to guide Tobias to Rages, a city of Media. The journey accomplished, he brings the son back to his old parents with the sum required, a virtuous wife, and a miraculous medicine for the cure of the blind

father's eyes. And there is joy in that little family surpassing anything mere earthly prosperity can bring.

But Azarias must be paid his wages, and father and son debate about the price. Their hearts are overflowing with gratitude for the service he has rendered them. Nothing they can offer can be too great. At length, half of all their new possessions—Sara's dower and the regained sum, are offered to the guide, but he answers: "It is good to hide the secret of the king, but honorable to reveal and confess the works of God. I am the Angel Raphael, one of the seven who stand before the Lord." When they understood the angel's words, "Tobias and his son, lying prostrate for three hours upon their face, blessed God, and rising up they told all His wonderful works."

Such is the story of Tobias, shorn of all its beauty in the quick telling. But we can go back a little and think it over in the space remaining.

One thing we note especially. The angel-visitor, when he stood revealed, shot such a thrill of bliss through these holy men that for three hours they lay motionless upon the earth, and then rose up blessing and praising God. That one of the seven who stand before the Lord should deign to wait upon the children of men, do an errand at their bidding, be as a servant in the way—this was beyond their dreams and wildest expectation! Yet they had an angel's word for the truth. Raphael had been their willing guide and guardian.

Three hours' ecstasy and a whole lifetime of thanksgiving because they had been served by an angel!

These holy patriarchs rouse up in my heart a feeling of wonder at my own dull self! Am I not waited upon by an angel? Is not my best friend an angel guardian? More, a thousand times more. Did not One come in the flesh to minister to me upon earth, to show me the way to Heaven, to help me to find riches and lay up treasure where neither moth nor rust can spoil? And was that One an angel, cherub, or seraph? He, the Lord before whom the seven stand, became my Brother, my King, my Savior. And has this thought given me a three hours' rapture? Has it colored my life with praise and blessing and thanksgiving? In deepest humility I bow my head at the bright Raphael's feet and beg him by his blessed office, by his burning love, by his zeal for the souls of men, to pray for me that I may know Him who

"took flesh and dwelt amongst us," and praise Him all the days of my life, as Tobias praised Him, but, as is seeming, with infinitely higher and loftier praise.

All Saints' Day.

November 1.

A child was once heard to say: "I love the Litany of the Saints; but I wish it was longer. There are such a lot missed out, and they might feel it." Now, as the child was not at all noted for her piety, and as the Litany of the Saints may be fairly considered long, this sentiment excited a considerable amount of surprise. But she was in earnest. She felt gratified in invoking one saint after another and giving him particular honor. And she felt grieved at the number left out in the cold. To obviate as much as possible this "missing out," the Church has instituted the Feast of All Saints and made it a day of honor and all-embracing praise.

So let us turn to the duty of the day—honoring the Saints. They possess the very qualities we admire in our heroes—courage, endurance, generosity! There are no saints in Heaven, except the babies, who have not won their crown by one or all of these virtues. Moral courage is grander than physical, and who can withstand the powers of darkness without magnificent strength of mind? The Saints spent their lives, or a part of them, in the narrow path where we know the thorns grow. They trod it day by day with the set face and determined will of a soldier, a soldier of Christ. Theirs was an endurance, not of a forced march, but of a lifetime. And their generosity! We can spend money; some of us can spend time, too. But none of us come near the saints in the renunciation of all into the hands of God. They were lavish, prodigal, wasteful, some would say, of their goods, their health, their good name. They did not reckon—how could they, when God was their banker? They left the balance to Him, and He has not failed them. Does not the sight of



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ST. THERESA

such virtue rouse our hearts to enthusiasm, and bring a song of praise to our lips for those brave, strong, generous souls who have won laurels and heavenly distinction? Of course it does. We are not so dull as not to know sterling greatness when we see it; nor so poor-spirited as to withhold praise when it is due. We will honor the Saints to-day with our admiration, and flatter them with the sincerity of our imitation.

Imitation! That word brings us to the second object of the Feast. We are invited to raise our eyes from earth and to look through the heavenly gates and see our brethren in the eternal Home. This is a sight to do us good, to rest us and encourage us. It is well to count our flock and bewail the loss of souls; such a retrospect is necessary and useful. But we must not forget the bright side of the picture, the myriads of white, glistening, blessed souls upon the shores of eternity, the magnificent array of God's redeemed—the patriarchs of old, hoary pilgrims of hundreds of years, the prophets, men with inspired sight, who looked into the unborn future, the Apostles, who with their golden tongues spread salvation over the face of the earth; the serried ranks of the red-robed martyrs, the brave confessors, the lily-white virgins, the penitents, doubly blessed because once they mourned. We see them all with their waving palms and their shining crowns. But is it with you as it is with me? I cannot see their faces, the light in their eyes, the expression of their lips. And this I put down to our being on a different level. They are our kinsfolk, flesh of our flesh, blood of our race, but they have tasted joys we know nothing about. They have tasted infinite love and it has passed into their eyes, and their faces are transfigured and are so upturned we cannot see or imagine their beauty. Love is the secret of Heaven. Oh! when there comes upon you the dull, aching fear of eternity, even blissful eternity, remember this—we do not know what infinite love is. Human love we have felt; we have seen its power, its strength, its endurance—a living, lasting, time-sufficing element. But Divine love, infinite by nature, infinite in its depth and height and breadth—this is the bliss-making element of eternity. And only eternity will suffice to fathom it. Let us trust to our Blessed Lord, to our Creator and Lord. By making known to us the secret of Divine love He will satisfy that craving of our heart which we ourselves cannot understand, much less satisfy. But He Who made it will be able to fill it, and fill it with love, full measure, overflowing.

The Commemoration of the Dead.

November 2.

"Is life worth living?" Sometimes this is asked in idle jest, sometimes in bitter earnest. But no Catholic can put the question in serious doubt. He knows full well life is worth living, for life is his allotted portion in the purchase of a happy eternity. The subject is far too wide to be treated in a little article. We will only point out one single truth which alone can make life worth all the pain and sorrow of earth. This truth is the doctrine of Purgatory. The Church teaches, first, that there is a Purgatory, a place where souls suffer after death for a time on account of their forgiven, not wholly expiated sins, or for their unforgiven venial sins. "Nothing defiled can enter heaven;" and secondly, that the soul can be helped by us upon earth. "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

How many must there be falling every day into that place of expiation! Through the grace of God thousands and thousands leave this world repentant, that is with the will turned in love towards God. But what a load of unexpiated sin they bear with them! If the just man falls seven times a day, how must it be with the tepid, the careless, the indifferent? Millions are there suffering and helpless. And they are there for unmeasured time; we can form no idea of the proportion of suffering due to sin by the justice of God. Human justice differs according to the class, age, and circumstances of its object, and approaches divine justice more or less nearly. But divine justice is absolute truth, and will render to every man according to his works. The prisoners there can only expiate; they cannot merit. To us upon earth is given the power to help and save them. Power is a possession we have coveted at every successive stage of our lives. In babyhood we crowed one over the other; in the schoolroom we fought for the first seat and its honors; in society, perhaps, we claimed rights and asserted ourselves. But these were petty triumphs, indications only of a better passion within. Just think of it! A whole realm in our power, thousands of

souls with their eyes turned upon us, holy, helpless, uncomplaining souls. Their voices are hushed, we cannot hear their cry; our eyes are held, we cannot see their pain.

But we believe and know. Then think again of the means at our disposal! The whole treasury of the Precious Blood, an infinite redemption, and all ours to use, to spend, to distribute. How we love plenty, superabundance; to feel there is no stint, no need to save. But to how few is such an experience given! As a rule our hearts are eaten away with a longing for means to help our poor and needy, and so little comes; we grow gray with anxious waiting and hope deferred. But for this giving only our good will is needed, our perseverance, our faith. We can dip our hands into the infinite depths and revel in the thought that as long as time endures, as long as Purgatory lasts, there will be riches sufficient to reach the neediest soul there. Shall I only be wanting? Will the petty interests of life keep me from succoring those I love, those I revere and pity? Can I, who am not cruel, be guilty of such hard-heartedness?

The business part of the work is easy, any child can master it. To hear Mass, to say indulgenced prayers, to make the Stations, to make the heroic act—we can do all these things. There are degrees, of course, in the doing, and consequent degrees in the help administered. It is for us to gather from the Holy Sacrifice all possible pardon, to plead the cause of our clients with the Victim offered, to make the Stations with fervent devotion, adding to each the tender aspiration: "Eternal rest give to them, O Lord, and let perpetual light shine upon them," an aspiration come down to us from the earliest ages of the Church. All these practices require perseverance, fidelity, faith; but these virtues are within the compass of each one of us.

Would not life be worth living had we such high aims; did we feel our power and use it to its fullest extent? Would we not lose that fretful, listless, querulous spirit that comes over us sometimes and spoils our work? Let us try, and ask our good Angel to note the change.

But not only is devotion to the Holy Souls a work of heroic charity to others: it is a wonderful help to our own santification. We raise up for ourselves champions who will befriend us in our time of need and repay us as only heavenly gratitude can repay. It makes us wise and prudent, circumspect and watchful; we see what sin brings with it, what

it leaves behind, and we become wary, looking to our feet. Best of all, this devotion brings us nearer to our divine Lord; we are His stewards, His helpers; He must give us His confidence, His love, and this is worth all that earth can offer.

The Presentation of the Blessed Virgin

November 21

Picture a little maiden robed in white and crowned with roses, her hands joined and her face uplifted, ascending a broad flight of stairs. The steps are strewn with blossoms as for a great festival. In the porch above, a venerable Jewish priest sits, and, with wide open arms, welcomes the child. On either side of his chair are other little ones beckoning lovingly to the new arrival, whilst a very young baby, standing on its mother's outspread cloak, lifts its tiny hands in prayer. In the foreground kneel Joachim and Anna offering up to God their most precious treasure.

Tradition says that our Lady at the age of three was presented by her parents to God in the Temple, to be brought up within its walls and dedicated to its service. If the tradition had not arisen from fact, it might well have come from the fitness of things. Since Jewish children were sometimes brought up in the temple, who so likely as Anna's sinless child? Since some little ones chose God's house for their home, who so likely as the "Spiritual Vessel?" Since some dedicated themselves body and soul from their earliest years, how much more the future mother of God? And so painters from early times have loved to depict this scene—Mary's presentation in the temple.

The Feast is kept on the 21st of November, and a beautiful feast it is, full of meaning, exhortation, and upward beckonings. Mary with full knowledge and free will leaves her home and parents, her little companions, her home joys, and begins a twelve-years' preparation for a life of joy and sorrow and glory such as no other human being will ever again go through. And we look back at those twelve years and think of their seclusion. A great French writer admired most good deeds

done in absolute secrecy. Ever so little publicity spoiled them in his eyes, no matter how good they were in themselves. Of our Lord's thirty years upon earth no whisper has come down; of our Lady's twelve not a rumor.

The life in the temple is, however, easy to imagine. There were humble duties to be done—cleansing the vessels, trimming the lamps, setting out the utensils for the sacrifices; there was needlework, mending, embroidering the elaborate vestments used by the priests in their different religious functions. There was the duty of special instruction and prayer. The rich treasury of the Old Testament full of deep meaning to us, far more to Mary, the Woman foretold, was explained, and large portions committed to memory. Think of Mary with the sacred scroll in her little hands; think of her eager face listening to instruction; think of her with needle in her fingers working for a priesthood fast passing away; think of her handling with reverence vessels still sacred, but so soon to lose their character.

And then think of ourselves. Meditation should always end in resolution. I look at my manual work and at my prayer, and I place it next to Mary's. Will it bear comparison? Is there anything wanting? What? Earnestness perhaps, spiritual vigor, purity of intention. Or that ingredient of the saints—secrecy, hiddenness. We live far too much in the world, in the sight of men, for their applause. We take their standard, and are satisfied if we come up to it. We use worldly weights and measures, and are proud to find that the balance is on our side. And yet we have ringing in our ears the words of our Lord: "Be ye perfect, as your Heavenly Father is perfect." Oh, for a little quiet and silence to think out the great problem of life! When shall we begin our preparation for the higher life? The present only is ours. The future may be; the past was; the present only is. We must begin today then if we would be sure of beginning at all. And there could be no better day for a start. We like company for an enterprise; here we have the company of our Virgin Mother. Good example helps us; Mary is doing much the same work as falls to our lot. Ours is humble, perhaps; so was hers. Ours is done in seclusion, so much the better; so was hers. It will be easier to keep in the aroma of our good deeds. Let us then go hand in hand with Mary, and do our business and take our pleasure with her, asking her to be our companion and guide.

St. Francis Xavier

December 3.

Think you see a torch burning. The bright, eager flame lights and warms a great circle around it. The blaze struggles heavenward, the burning spreads downwards steadily, quickly consuming the dark pine and turning its every fibre into glowing fire. Such a torch might stand for a symbol of St. Francis Xavier. His was a short career compared to that of some of the workers in our Lord's vineyard. At twenty-one he was an ambitious youth seeking a career of fame; at thirty-five he sailed for the Indies; at forty-six he died. But work is not counted by years. We know his story well: how at Paris he met the grave-faced, elderly Ignatius, with his earnest soul and burning zeal; how he heard from those saintly lips Christ's words re-echoed: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" how, long unheeded, they at last sank into the young man's thoughts and made him reflect seriously. Then we remember that wonderful retreat out of which Francis came a changed man, with God's most precious gift, the gift of wisdom. Later we see him at Venice kissing the wounds of the sick, putting his lips to their ulcerous sores, watching by their bedsides at night, waiting upon them all day. Then comes that call to India—a mere chance, men would say, but in reality a reward of daily fidelity. From the moment Francis set sail for the far East to the last hour of his life, he lived in the practice of heroic sanctity. Think of his life on board a ship where the accommodation was scanty, the food bad, the drink poisonous. There were a thousand on board, a wicked company of mixed races, mostly fiery children of the South. All these Francis took to his heart, instructed, served, and amused, adapting his manner to the humor of each, winning all hearts and driving from them evil desires and sin.

After thirteen months of the open sea, Francis landed at Goa, his first goal. This town was then peopled by heathens and bad Christians, and these he completely converted. With bell in hand he paced the streets, calling the children, the curious, the pious to his catechism

lessons. Parents followed the little ones, and were won from their evil ways. None could resist the zeal of the saint. But not by word of mouth alone did he convert the sinner. He lived on rice and water; slept three hours, and prayed the rest of the dark night. The whole day long he worked for souls, seeking them out, visiting them in the prisons and hospitals, hearing confessions, and preaching in the open streets. In a short time the wicked city would hardly have been recognized. But, like our Lord himself, one city could not suffice his zeal; to other cities was he called. Well may we look with astonishment at the countries traversed by St. Francis Xavier. Down the coast to the pearl fisheries to convert the Paravas' poor neglected fishermen; into Travancore, where he baptized ten thousand with his own hand, and where he was called, with touching simplicity, "The Great Father"—great because he had the gifts of tongues, and Father because of his paternal love for his children. From Travancore he sailed to Malacca, touched on the isles of Bonda, visited Ceylon and Japan, returning frequently to Goa, to revisit his new converts on the way, and strengthen them in the faith. Still his big heart was not satisfied. Merchants had penetrated into China for the sake of barter; none had gone for the sake of Christ. Francis Xavier set out, notwithstanding the admonitions of friends and the scorn of enemies. But God was pleased with His servant's good will and called him Home before he could fulfil his purpose. Upon the Island of Sancion, on the way to China, in a fisherman's hut with a young boy for nurse, Francis Xavier yielded up his soul to God.

No room here to speak of the wonderful miracles of the Saint—the dead raised to life, the lepers cured, the gift of tongues; nor of the marvellous incorruption of his holy remains. Only time to look into the eager, loving heart. Was St. Francis well treated by the Master he served so nobly, to whom without reserve he devoted his days and nights, his soul and body and mind? Read his life and letters and see; listen to the facts related there. Xavier's Master overwhelmed him with divine favors. "Enough, enough!" he was heard to exclaim as his heart dilated and his weak human nature could scarcely bear the heavenly delights. In the midst of an awful storm at sea, when every man on board trembled with fear, Francis felt the elation of one rapt out of himself. By his simple prayer, "Great God, Father, Son, and

Holy Ghost have mercy on us,'' the ship's crew and cargo were saved. Not by sleep was Francis' body refreshed, but by prayer, rest with our Lord Himself. No human being unaided could have lived through such labors, hardships, mortifications; nor did St. Francis. It was Christ living in him that made all things possible. And this intimacy with our Lord had place here on earth, in the midst of innumerable distractions, voyages, crowds, toil. Here, when weighed down by his body, he was yet so free in spirit: what will it be now in eternity, when he sees his Lord face to face? The Saints serve a good Master!

St. Francis Xavier, glorious Apostle and Lover of Christ, pray for us!

Our Lady's Immaculate Conception

December 8.

How mighty are God's works! The word went forth that the human race should be redeemed by the Son of God made man. He was to come unto His own, and His own were to be made ready for His coming. And great was the preparation: the whole world was in peace; the whole Roman world was enrolled, Mary was conceived Immaculate. And this last was the greatest wonder of all.

Adam's sin betrayed as it were the whole human race to Satan. It handed over to him the vast dominion of this world. Every child of Adam came under Satan's ban. So much his was every soul, that to belong again to God it had to be repurchased at an infinite price. Every child but one—Mary, daughter of Joachim and Anna: Mary who was to be Mother of God. She was, through the merits of her Son, without stain from the first moment of her existence. God by a meek maid conquered the rebellious spirit who thought to be as the Most High, and crushed with Mary's heel the serpent's head. She was the sole triumph of the four thousand years before her birth and of the two thousand years that followed. Never again shall we see an Immaculate One upon the earth.

If we could only understand what sin is, how we should rejoice in our Lady's Immaculate Conception. Immaculate, without stain, or

spot, or blemish. We are so dull and have grown so callous to sin and its horrors that we almost take it as a matter of course. But indeed sin is not a matter of course, even for the weakest of us. It is one of the devil's lies to make men believe that sinning is necessary, unavoidable, a part of the present system. Sin is terrible, horrible; disfiguring the soul in this world and torturing it in the next. It is the whole evil of the world, the source of all suffering and misery. And it can be resisted, can be overcome. As a powerful engine makes its way over a rough sea and against a strong wind, so can our will, fortified with grace, overcome the world, the devil, and the flesh. That there are shipwrecks, partial or total, and millions of them, does not take away the possibility of a safe transit.

But why talk of sin today, of all days in the year, when we are celebrating Mary's spotlessness? Let us rather turn our weary eyes away from that evil to which we are akin and lift them up to rest on Mary. And it is a rest. If there were a spot on earth where we could truly say, "Here no sorrow can come!" how would people flock to that spot. But there is no such place. Still there is Mary! Hers is a soul where perfect peace and holy joy dwell undisturbed. She was foreshadowed in the Old Testament under the most beautiful types: the dove that could find no spot clean enough for a resting-place; the many-colored rainbow, reaching from heaven to earth and ratifying God's promise to man; the fiery bush, burning but unconsumed; the majestic cloud of flame that led the Israelites into the Promised Land; Aaron's rod with its pure white blossom; the Ark of the Covenant, God's home on earth; Gideon's fleece, exempt from the common lot; "the garden enclosed" of the Canticle—these and many more were faint symbols of Mary's soul. And this beautiful one, God's Mother, is my Mother too, given to me to be my own. What shall I do to please her? How shall I make much of her? The sight of her radiant beauty turns my thoughts to my own soul, and a sense of shame comes over me. I see there blemishes, imperfections, evil tendencies. Well! let me take them to my Mother and say with the humble saints: "Behold the fruits of my garden." And Mary will look down with love, and with the tender hand of a Mother will help me to uproot the evil, overcome the bad, and strengthen the good. But perhaps her awful purity keeps me back; I shudder to present before her sinless eyes the sight of my

wounded soul. That must not be. Purity never makes the heart hard: the most innocent are the most compassionate. She has never repulsed a sinner because of his frailty.

"Coming to Mary" perhaps sounds vague. It means turning the eyes of one's soul towards Mary, the Mother of God, and saying to her in the depth of one's heart some vocal prayer, or, better still, some half-uttered, half-thought-out petition. It means babbling out to the vision in one's mind one's troubles, one's cares, one's sins, and asking with a firm, strong faith for relief and help. We shall see no beautiful face, no doubt, hear no sweet voice, nor feel a healing touch. But we shall rise from our prayer purified, strengthened, and consoled.

Christmas Day.

December 25.

Let us come away from the city and the world: let us forget it for awhile, and go back in memory a thousand years and more, back to Palestine, to little Bethlehem, the town of prophecy. We want to spend Christmas in a holy manner, we want to find our happiness in higher things than wealth can buy. So we shut our eyes to the shops, to the theatres, to the family gatherings even, and open them in Juda's princely town.

It is midnight and there is a hush, and a holy calm. On the hilltops watchful shepherds lie in solemn silence guarding their sheep; in the crowded city the tired people sleep at last. We pass through the deserted streets, pass the inn that could find no shelter for the Virgin Mother; go through the eastern gate and look out for the shepherds' cave. There is vigil there. Joseph and Mary were at prayer when, *the Word made Flesh, dwelt amongst us.*

Heaven in earth! Do you not understand? Now at last the yearning of the Creator is being satisfied. He longed to lift men to Himself, to lift earth to Heaven. And men would not be lifted up. Rather they sank lower and lower. But the infinite love did not tire, nor grow cold. It watched and waited, and, at last, stooped down and touched the earth with Heaven; God became man, became a little Child. Justice and mercy kissed and the result was peace to men; blessed, eternal peace

between Heaven and earth. Now men would be lifted up, now they would join their hands and, raising their eyes to Heaven, say: "Our Father, who art in Heaven." "No man hath seen the Father but the son," and He, the little new-born Child, was to explain Him to men. He was to explain Him by the winning ways of His Babyhood, by the graces of His Boyhood, by the breaking heart of His Manhood. He was to captivate human souls. With His human love He was to win them, and, holding them fast, show them that loving Him they were loving God. So Christmas Day became the earthly birthday of divine love.

What then does this Birth mean, this opening flower of infinite, eternal love? To us men it means a copious redemption, an heirloom of graces; the beginning of unending companionship, a divine brotherhood, a pledge of eternal life. To Mary it meant great joy, sorrow unsurpassed; to St. Joseph a mystic fatherhood, the highest trust upon earth. To Jesus, the Great Little One, it meant overflowing love, and what love always brings—sorrow, suffering, sacrifice.

Let us come near to this dear little One. Let us kiss His tender hands and feet before they are wrapped in the swaddling bands. Let us try to meet the look of love in His eyes with an answering look of love. He holds nothing back from us, He is all ours. Are we prepared to be as sweeping in our sacrifices? Today on His birthday we can surely refuse Him nothing. If the silent lips ask, can we refuse? If the Baby heart is set upon something that we can give, shall it not have it? He comes in so winning a form, fearing no repulse. Is our heart proof against such confidence?

The midnight hours pass; the light of early day creeps into the dark cave; streaks of sun-rays find their way upon the dark wall and gild Mary's hair as she stoops over the little stone manger. Presently a tramping of feet is heard without, then there comes a sudden stop, then a low whispering, and then the sun's gleams cease for an instant and dark figures penetrate the cave. They are the shepherds from the neighboring hills and they come, angel-bidden, to see "the word that was to come to pass, that the Lord had shown them." With wondering awe they draw near to Mary's side, and kneeling by her, adore their Savior, Christ the Lord.

What a beautiful sight the angels saw that Christmas morning!

All that was fairest upon earth was there. The little King holding his court, with the Queen-Mother by His side; Joseph, foster father and guardian, silent in his adoration; the courtiers, simple, humble souls so ready to obey when the message came from above. In the world's eyes these were common people of the peasant class surrounding an ill-built manger where a new-born Baby lay, nursed by a young Mother. But we will not think of the world today. We will keep our minds fixed on the mystery wrought.

As the day advances other simple souls come flocking in from the mountains and hamlets—the shepherds' wives and children mostly, and herdsmen from other parts. They too in silent rapture adore the new-born King. Meanwhile the story of the wonderful night is told again and again, and the good folk listen and wonder "at those things that are told them by the shepherds. But Mary keeps all these words, pondering them in her heart." She welcomes sweetly every new comer, and presents the divine Child to each. But her thoughts are upon mysteries unknown to any but herself and the tiny Babe upon her lap.

Evening comes and the shepherds take their leave. They kiss the Infant hands and bid farewell to Mary and Joseph. Then standing on the threshold of the cave with the cool air fanning their foreheads they cast back one last look upon the Infant face that has made such a change in their lives and return to their mountain-side, "glorifying and praising God for all the things they have heard and seen, as it was told unto them."

Did you ever think what glorious men those shepherds were? They were chosen out of the million by the God who cannot err, to come and adore. They must have had special qualities to endear them so to their Creator. We see them on the hill-side faithfully watching; we see them surrounded by "the brightness of God." We see the angel give them his message and invite them to the King's first court upon earth. We hear the rapt songs of the angel choirs singing "Glory to God in the heavens, and on earth peace to men of good will." We see them deliberate amongst themselves, saying, "Let us go over to Bethlehem, and let us see this word that is to come to pass which the Lord has shown us." Then we see them set off *with haste* and come into the Divine presence. Not a minute's doubt as to the angel's word darkens their minds; not an earthly consideration keeps them back—they leave

the sheep they have tenderly watched all night to take care of themselves; they have a higher call and God is first in their hearts. And so good a use do they make of their visit to the manger that they leave the heavenly Presence in ecstatic joy, glorifying and praising God. Who would not envy them their sheepskins and their poverty! "They *understood* the word the Lord had shown them! Theirs was that spiritual insight given to a privileged few of God's holy ones which is worth more than all the world can give. Let us ask them to pray for us that one day such a gift may be ours, too.

Now what is the practical outcome of all this? We cannot stay with Jesus and Mary and Joseph in the manger, or with our Blessed Lord in the Sacrament of His love. We hear our three Masses, receive Holy Communion, linger at the crib making our thanksgiving there. But we must return to our own world as the shepherds did. And how are we to return? Praising and glorifying God as they did, singing *Gloria in excelsis* as did the angels. This is our lesson today; to have joy in our minds, praise on our lips, love in our hearts—love for all mankind and especially those nearest to us. Charity begins at home, we hear people say. But very often the proverb is reversed. Many feel acutely for neighbors or strangers, who are callous to their own relations. This is mistaken charity. These things you ought to have done and not left those undone, our Lord said. Those nearest to us often try us, fret us, worry us. And if we are patient we think we are heroic. One step further would make us so and cost but little more. It takes more out of us to be merely patient than to be tenderly loving. For love soothes us and our neighbor, and overcomes friction. Let us throw our hearts open wide to all as our Lord did.

A wide love must be a pure love, for it must be unselfish. With such a love we should take our neighbors' faults for granted, look for ingratitude, take selfishness as a matter of course. Then we should not be charitable on business principles, expecting our money's worth with the interest. We should give and not count the cost, look for no return here below, but leave the revenue part of it to our Lord.

So we turn homeward with the intention of spreading joy everywhere, smoothing away difficulties, being sunbeams in the house, or the shop, or school, wherever our lot is. And doing it all for the love of the Babe—Jesus, who has won our hearts this day and for ever.

Christmas Week

Around the crib stand martyr saints, fittest of courtiers to be near the Babe who came as a lamb to be slain.

THE APOSTLE ST. THOMAS.

December 21.

Before His coming we have, on the twenty-first, the Apostle St. Thomas, the true-hearted, faithful friend, whose noble words, "Let us go and die with Him," were treasured up by the Master and rewarded with the martyr's crown.

ST. STEPHEN.

December 26.

On the twenty-sixth of December we have St. Stephen, who in early manhood was felled to the ground by his own brethren.

ST. JOHN.

December 27.

On the twenty-seventh, St. John, him whom Jesus loved, who received the martyr's palm whilst yet alive and bore it to the grave. His heart went through the agonies of death when he stood at the foot of the cross and saw his Lord and Master die in ignominy and pain. But who are these with smiling baby faces? Martyrs they must be, else they could not bear a palm. Yes, martyrs, wrung from their mother's arms by a cowardly tyrant, child-victims giving their lives for another Child, who was to be saved for the gibbet of the cross.

ST. THOMAS OF CANTERBURY.

December 29.

On the twenty-ninth we have the confessor and martyr, St. Thomas of Canterbury, who meekly bowed his head to receive his deathblow, and commended his soul to the Mother of God who had been his childhood's lady-love.

St. Thomas Didymus, St. Stephen's, deacon, St. John, apostle, the Holy Innocents, and St. Thomas of Canterbury—these are the saints whose feasts are kept in Christmas week, martyrs all as the Church

counts martyrdom, martyrs in heart like St. John, in deed like the Innocents, in deed and in heart like St. Thomas. What would the Church teach us by this choice for her Christmas calendar? Surely she must draw another lesson from the crib than the world draws. It lulls us with music, entertains us with drama and song, flatters our taste and sight and touch. In a word, it ministers to the senses. But the Church draws us aside and points to a cold stable, straw for bedding, and midnight darkness; shows us a young deacon on his knees stoned to death as a blasphemer; one standing in agony at the foot of the cross; innocent babes murdered before their mothers' eyes; an archbishop struck down in his cathedral; the sword everywhere, bloodshed, death, agony. This is true, but does she show us nothing more? Turn again to the first martyr and see how he met death. "Looking up steadfastly to heaven he saw the glory of God. And he said, 'Behold I see the heavens opened and the Son of man standing at the right hand of God.'" And as the stones fell thick about him he raised his shining face to heaven and cried, "Lord Jesus, receive my spirit; Lord, lay not this sin to their charge." Was it hard to die so? We give opiates to our dear ones to dull pain. Would not the sight of the "heavens opened" and "the Son of man" annul it better far? Turn to John the Beloved. His eyes beheld the agony of the Son of God; his heart was wrung with grief; but were not his ears gladdened with that loving word of the departing Savior—"Son, behold thy Mother." Would not such a charge reanimate even a broken heart? And the little ones, the Innocents, children of the royal race, look at the picture the Church draws of them in her Office of the day. She likens them to budding roses and shows them to us playing with their palms and crowns. "They died for the Lord," she says, and so she honors them with the honors of martyrdom. Would not such an end as this compensate the mothers for the short loss and the Babes for their early death?

Oh, let the world smile and allure. Let it sing sweet songs to the senses. We know where to look for real comfort, real happiness. We will share the suffering of the shivering Babe here in this world. We will follow Him bearing our cross, and we will look to Him for our reward. One day we too shall see "the heavens opened" and its light will gladden our hearts. One day we shall wear our crown in the court of Heaven and rejoice with the "Lamb that was slain."

The Principal Feasts and Fasts Explained

CHAPTER XIII

SUNDAY was dedicated by the apostles to the more particular service and honor of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; whence it is called the Lord's Day; and Sunday, from the heathens dedicating it to the sun.

1 *Jan.—The Circumcision of our Lord,* is called New Year's Day, because the Romans began their year on it.

6 *Jan. The Epiphany of our Lord* is a feast solemnized in memory and honor of Christ's manifestation to the Gentiles by an extraordinary star.

12 *Jan.—St. Bennet,* surnamed *Bishop.*

23 *Jan.—The Conversion of St. Paul,* is a feast instituted by the church, to perpetuate the memory of that miraculous event.

2 *Feb.—The Purification of the B. V. Mary, or Candlemas Day,* is a feast in commemoration and honor, both of the presentation of our blessed Lord and the purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery.

Septuagesima, Sexagesima, and *Quinquagesima* Sundays, are days set apart by the Church for the devotion of Lent.

Shrovetide signifies the time of confession.

Ash Wednesday is a day of public penance and humiliation in the Church, so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross, saying: *Remember, man, thou art but dust, and into dust thou shalt return.*—Gen. III. 9.

Lent, in Latin is called *Quadragesima* because it is a feast of forty days (except Sundays, which are only days of privilege,) instituted in commemoration of Christ's fasting forty days in the desert.

Passion Sunday is so called from the passion of Christ then drawing nigh.

Palm Sunday, so called from the palm branches being strewed

under our Lord's feet by the Hebrew children, crying, *Hosanna to the Son of David.*—Matt. xxi.

Maunday Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood.

Good Friday is the anniversary of that most sacred and memorable day, on which the great work of our redemption was consummated.

On *Thursday, Friday,* and *Saturday* in Holy week, the offices called *Tenebrae* were formerly mournfully sung in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of *Tenebrae Days,* from that *tenebrae* or *darkness* which overspread the face of the earth at the time of His passion.

The four *Ember Weeks,* in Latin, *Quatuor Temporà,* are times of public prayer, fasting, and procession; they are the Wednesdays, Fridays, and Saturdays next after the first Saturday of Lent, after Whit-Sunday, after the 14th of September and after the 13th of December.

The *Weaks* or *Country feasts,* are usually observed on the Sunday next after the festival of the saint to whom the parish church is dedicated.

24 *Feb.—St. Matthias,* chosen by the College of Apostles, to supply the place of Judas.

12 *March.—St. Gregory,* surnamed the Great.

17 *March.—St. Patrick,* bishop and confessor, ordained by Pope Celestin, in the year 431, and sent to preach the Gospel to the Irish, whose nation he converted and became its Apostle. He died, full of sanctity and miracles, at the venerable age of 122, in the year 491.

19 *March.—St. Joseph,* the reputed father of our blessed Savior, and spouse of our blessed Lady who died in Judea, about the 12th year of Jesus Christ.

21 *March.—St. Benedict* the Great, abbot, and patriarch of monks.

25 *March.—Annunciation of our Lady,* a feast in memory of the angel Gabriel's most happy embassy, when by her consent, and the operation of the Holy Ghost, the Son of God became incarnated in her sacred womb.

Easter Day, a great festival in honor and memory of our Savior's resurrection.

Low Sunday, the Octave of *Easter Day,* is so called from the

catechumen's white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Ascension Day, a feast solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection.

23 *April.—St. George,* a martyr of Cappadocia, about the year 300.

25 *April.—St. Mark,* Evangelist, the disciple and interpreter of St. Peter, wrote his Gospel at the request of the Christians at Rome. On this day the long Litanies are said or sung, and abstinence from flesh is observed, to obtain the blessings of God on the fruits of the earth.

1 *May.—SS. Philip* and *James,* apostles. After the *first* had converted almost all Scythia to the faith of Christ, he was fastened to a cross, and stoned to death.

3 *May.—Finding of the Holy Cross,* otherwise called *Holy-rood Day,* a feast in memory of the miraculous discovery of the holy cross.

Rogation week, the next but one before Whit-Sunday, is so called from *rogo,* to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung.

Whit-Sunday or *Pentecost,* a solemn feast in memory and honor of the descent of the Holy Ghost.

Trinity Sunday, the Octave of Whit-Sunday, is dedicated to the honor of the blessed Trinity, to signify that the works of our redemption and sanctification were completed.

Corpus Christi, the Thursday after Trinity Sunday, is a feast instituted by the church, in honor of the blessed sacrament.

6 *May.—St. John at the Latin Gate;* a solemnity instituted by the church, to commemorate St. John the Evangelist's being brought prisoner from Ephesus to Rome, by the command of Domitian, and there, by sentence of the senate, cast into a vessel of boiling oil.

26 *May.—St. Augustine,* first Archbishop of Canterbury.

27 *May.—St. Bede,* commonly called Venerable, for having illustrated the Church of God by his learning and piety. His feast is kept with a double office on the 29th of October.

11 *June.—St. Barnabas,* born at Cyprus, and ordained apostle of the Gentiles by St. Paul.

22 *June.—St. Alban,* martyr in the time of Diocletian.

24 *June.—The Nativity of St. John the Baptist,* our Lord's precursor, the son of Zachary and Elizabeth.

29 *June.—SS. Peter* and *Paul* are joined in one solemnity, because they were the principal co-operators under Christ in the conversion of the world.

2 *July.—The Visitation of our Blessed Lady,* a feast instituted to commemorate the visit she paid her cousin, St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. This feast was instituted by Pope Urban VI. in the year 1385.

7 *July.—Translation of St. Thomas of Canterbury,* a feast ordained by a provincial constitution in the time of Simon Islip, archbishop of Canterbury.

25 *July.—St. James,* called the Great, brother to St. John the Evangelist, was beheaded about the feast of Easter at Jerusalem by Herod Agrippa, in the year 42.

26 *July.—St. Ann,* Mother of the blessed Virgin Mary.

29 *July.—St. Joseph of Arimathea,* a noble senator who buried Christ.

6 *August.—Our Lord's Transfiguration,* when He appeared in glory on mount Thabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John.—Matt. xviii.

10 *August.—St. Laurence,* deacon to Pope Xystus II., was broiled on a gridiron for the faith of Christ, in the year 253.

15 *August.—Assumption of the Blessed Virgin Mary,* in the year 36.

24 *August.—St. Bartholomew,* Apostle.

28 *August.—St. Helen.*

29 *August.—The beheading of St. John the Baptist* by Herod.

8 *Sept.—The Feast of her Nativity,* of whom the author of all life and salvation was born to the world.

14 *Sept.—The Exaltation of the Holy Cross:* when Heracletus the Emperor, having overcome Cosros, King of Persia, brought it back in triumph to Jerusalem, in the year 628.

22 *Sept.—St. Matthew,* Apostle and Evangelist, after preaching the Gospel in Ethiopia, was slain at the altar, as he celebrated the divine mysteries, in the year 44.

29 *Sept.—Michaelmas,* a festival instituted in honor of St. Michael, the Archangel, and of the nine orders of the holy angels.

2 *Oct.—St. Placid,* disciple of St. Benedict and his brothers Euty-

chius and Victorin, and their virgin sister Flavia; also Donatus and Firmatus, deacons. Faustus, and thirty others, all monks and martyrs, at Messina, in Sicily, who were murdered for the faith of Christ by Manachus, the pirate, in the year 341.

18 *Oct.—St. Luke,* Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bithynia, in the year 74.

28 *Oct.—St. Simeon,* the Canaanite, and St. Jude otherwise called Thaddeus. The first preached the Gospel in Egypt, the latter in Mesopotamia.

1 *Nov.—All Saints,* a solemnity in memory of all the saints, since the whole year is too short to afford a separate feast for each.

2 *Nov.—All Souls,* a day appointed by the Church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

21 *Nov.—The Presentation of our Blessed Lady* in the temple of Jerusalem, at three years of age.

30 *Nov.—St. Andrew,* Apostle, after having preached the Gospel in Thrace and Scythia, being apprehended by Egeus, the proconsul, he was first imprisoned; then most cruelly beaten; and lastly fastened to a cross, whereon he lived two days preaching to the people.

The four Sundays in Advent, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Savior's coming to redeem the world.

8 *Dec.—The immaculate conception of the glorious B. V. Mary,* Mother of God.

21 *Dec.—St. Thomas,* Apostle, who preached the Gospel to the Parthians, Medes, Persians, and Hyrcanians.

25 *Dec.—Christ's Nativity,* a solemn festival, celebrated annually by the Catholic Church, from the time of the apostles, in commemoration of our Savior's birth at Bethlehem.

26 *Dec.—St. Stephen,* the first Martyr, after Christ's ascension, in the year 34.

27 *Dec.—St. John,* Apostle and Evangelist, after writing his Gospel in his banishment, and receiving his revelations, lived to the time of Trajan the Emperor.

28 *Dec.—Holy Innocents,* a feast in commemoration of the infants barbarously slaughtered by Herod.

29 *Dec.—St. Thomas,* Archbishop of Canterbury.

Below is given a table of Movable Feasts for a period of eighteen years, from 1906 to 1924:

Table of Movable Feasts and Fasts.

Year of Our Lord	Ash Wednesday.	Easter Sunday.	Ascension Day.	Pentecost.	First Sunday of Advent.
1906	February 28	April 15	May 24	June 3	December 2
1907	February 13	March 31	May 9	May 19	December 1
1908	March 4	April 19	May 28	June 7	November 29
1909	February 24	April 11	May 20	May 30	November 28
1910	February 9	March 27	May 5	May 15	November 27
1911	March 1	April 16	May 25	June 4	December 3
1912	February 21	April 7	May 16	May 26	December 1
1913	February 5	March 23	May 1	May 11	November 30
1914	February 25	April 12	May 21	May 31	November 29
1915	February 17	April 4	May 13	May 23	November 28
1916	March 8	April 23	June 1	June 11	December 3
1917	February 21	April 8	May 17	May 27	December 2
1918	February 13	March 31	May 9	May 19	December 1
1919	March 5	April 20	May 29	June 8	November 30
1920	February 18	April 4	May 13	May 23	November 28
1921	February 9	March 27	May 5	May 15	November 27
1922	March 1	April 16	May 25	June 4	December 3
1923	February 14	April 1	May 10	May 20	December 2
1924	March 5	April 20	May 29	June 8	November 30

Feasts of the Principal Saints of the Church

THE ROMAN CALENDAR FOR EVERY DAY IN THE YEAR, UNIVERSAL THROUGHOUT THE WORLD

JANUARY

1 CIRCUMCISION OF OUR LORD.
2 St. Macarius, Hermit.
3 St. Genevieve, Virgin.
4 St. Titus, disciple of St. Paul.
5 St. Telesphorus, Pope and Martyr.
6 EPIPHANY OF OUR LORD.
7 St. Lucian, Martyr.
8 St. Severinus, Abbott.
9 St. Julian and companions, Martyrs.
10 St. Nicanor.
11 St. Hyginus, Pope and Martyr.
12 St. Arcadius, Martyr.
13 Octave of Epiphany.
14 St. Hilary.
15 St. Paul, the first Hermit.
16 St. Marcellus, Pope and Martyr.
17 St. Anthony.
18 St. Peter's chair at Rome.
19 St. Canute, Martyr.
20 St. Fabian and St. Sebastian, Martyrs.
21 St. Agnes, Virgin, Martyr.
22 St. Vincent and St. Anastasius, Martyrs.
23 Espousals of the Blessed Virgin Mary.
24 St. Timothy, Bishop, Martyr.
25 Conversion of St. Paul, the Apostle.
26 St. Polycarp, Bishop and Martyr.
27 St. John Chrysostom, Bishop and Doctor.
28 St. Raymond of Pennafort, Confessor.
29 St. Francis of Sales, Bishop of Geneva.
30 St. Martina, Virgin and Martyr.
31 St. Peter Nolasco, Confessor.

FEBRUARY

1 St. Ignatius, Bishop and Martyr.
2 Purification of the Blessed Virgin.
3 St. Blase, Bishop and Martyr.
4 St. Andrew Corsini, Bishop, Confessor.
5 St. Agatha, Virgin, Martyr.
6 St. Dorothy, Virgin, Martyr.
7 St. Romuald.
8 St. John of Matha, Confessor.
9 St. Apollonia, Virgin, Martyr.
10 St. Scholastica, Virgin.
11 St. Saturninus, Martyr.
12 St. Benedict of Anian, Abbot.
13 St. Catharine of Ricci, Virgin.
14 St. Valentine, Bishop and Martyr.
15 St. Faustin and St. Jovita, Martyrs.
16 B. John de Britto, S. J. Martyr.
17 St. Flavian, Abp. of Constantinople.
18 St. Simeon, Bishop, Martyr.
19 St. Conrad, O. S. F. Confessor.
20 St. Tyrannis, bp., and companions.
21 St. Severian, Bishop, Martyr.
22 St. Peter's chair at Antioch.
23 St. Peter Damian, Bishop, Confessor.
24 St. Mathias, Apostle.
25 St. Sebastian, O. S. F., Mexico.
26 St. Alexander, Bishop, Confessor.
27 St. Leander, Bishop, Confessor.
28 St. Romanus, Abbot.

MARCH

1 St. David, Bishop, Confessor.
2 St. Simplicius, Pope, Confessor.
3 St. Cunegunda, Empress, Virgin.
4 St. Casimir, Confessor.
5 St. John Joseph of the Cross, Con.
6 St. Colette, V.
7 St. Thomas Aquinas.
8 St. John of God, Confessor.
9 St. Frances of Rome, Widow.
10 The Forty Martyrs of Sebaste.
11 St. Eulogius, Priest, Martyr.
12 St. Gregory the Great, Pope, Con.
13 St. Euphrasia, Virgin.
14 St. Matilda, Queen.
15 St. Zachary, Pope, Confessor.
16 St. Julian, Martyr.
17 St. Patrick, Apostle of Ireland.
18 St. Gabriel, the Archangel.
19 St. Joseph, the Spouse of the B. Virgin, and Patron of the Universal Church.
20 St. Cuthbert, Bishop, Confessor.
21 St. Benedict.
22 St. Catharine, Virgin.
23 St. Victorian, Martyr.
24 St. Irenæus, Bishop, Martyr.
25 ANNUNCIATION OF THE B. V. MARY.
26 St. Ludger, Bishop and Confessor.
27 St. Rupert, Bishop and Confessor.
28 St. Sixtus, Pope and Confessor.
29 St. Jonas and his companions, Martyrs.
30 St. John Climacus, Abbot.
31 B. Nicholas Vanden Flue.

THE ROMAN CALENDAR—Continued

APRIL

1 St. Hugh, Bishop of Grenoble, Con.
2 St. Francis of Paula, Confessor.
3 St. Benedict a Sancto Philadelpho.
4 St. Isidore, Bishop, Confessor and Doctor.
5 St. Vincent Ferrer, O. S. D. Confessor.
6 St. Sixtus, Pope, Martyr.
7 St. Aphraates, Hermit, Confessor.
8 B. Albert, founder of Carmelites.
9 St. Mary of Egypt, Penitent.
10 St. Macarius, Bishop of Alexandria.
11 St. Leo the Great, Pope, Confessor.
12 St. Julian, Pope and Confessor.
13 St. Hermegild, Martyr.
14 SS. Tiburtius, Valerian and Maximus.
15 St. Peter Gonzales, Confessor.
16 St. Benedict Joseph Labre, Confessor.
17 St. Anicetus, Pope, Martyr.
18 B. Mary of the Incarnation, Virgin.
19 St. Leo IX., Pope and Confessor.
20 St. Agnes of Monte Pulciano.
21 St. Anselm, Archbishop of Canterbury.
22 SS. Soter and Caius, Popes and Martyrs.
23 St. George, Martyr.
24 St. Fidelis of Sigmaringen, Martyr.
25 St. Mark, Evangelist.
26 SS. Cletus and Marcellinus, Popes.
27 St. Turribius, Bishop of Lima, Con.
28 St. Paul of the Cross.
29 St. Peter, O. S. D., Martyr.
30 St. Catharine of Sienna, Virgin.

MAY

1 St. Philip and St. James, Apostles.
2 St. Athanasius, Bishop, Confessor.
3 Finding of the Holy Cross.
4 St. Monica, mother of St. Augustine.
5 St. Pius V., Pope, Confessor.
6 St. John before the Latin Gate.
7 St. Stanislaus, Bishop, Martyr.
8 Apparition of St. Michael, the Archangel.
9 St. Gregory Nazianzen, Bishop, Con.
10 St. Antoninus, Bishop, Confessor.
11 St. Francis of Hieronymo, S. J. Con.
12 St. Nereus, and his companions, Martyrs.
13 St. Peter Regalati, Confessor.
14 St. Boniface, Martyr.
15 St. Isidore, Patron of Rural labor.
16 St. Ubald, Bishop, Confessor.
17 St. Paschal Baylon, O. S. F. Confessor.
18 St. Venantius, Martyr.
19 St. Peter Celestine, Pope, Confessor.
20 St. Bernardine of Sienna, O. S. F.
21 St. Felix of Cantalice, Confessor.
22 St. John Nepomucen, Martyr.
23 B. Andrew Bobola, S. J. Martyr.
24 Blessed Virgin Help of Christians.
25 St. Gregory VII., Pope, Confessor.
26 St. Philip Neri, founder of the Oratorians.
27 St. Mary Magdalen of Pazzi, Virgin.
28 St. Germain, Bishop, Confessor.
29 St. Maximin, Bishop, Confessor.
30 St. Felix, Pope and Martyr.
31 St. Angela Merici, foundress of Ursulines.

JUNE

1 St. Justin, Martyr.
2 St. Marcellinus and companions, Mtyrs.
3 St. Clotilda, Queen of France.
4 St. Francis Caracciolo, Confessor.
5 St. Boniface, Bishop of Mentz.
6 St. Norbert, Archbishop of Magdeburg.
7 St. Robert, Abbot of Citeaux.
8 St. Medard, Bishop, Confessor.
9 St. Primus and companions, Martyrs.
10 St. Margaret, Queen of Scotland.
11 St. Barnabas, Apostle.
12 St. Basilides and companions, Martyrs.
13 St. Anthony of Padua, Confessor.
14 St. Basil, Bishop, Confessor, Doctor.
15 SS. Vitus, Modestus, and Crescentia.
16 St. John Francis Regis, S. J. Confessor.
17 SS. Marcian and Nicander, Martyrs.
18 St. Mark and companions, Martyrs.
19 St. Juliana Falconieri, Virgin.
20 St. Silverius, Pope, Martyr.
21 St. Aloysius Gonzaga, S. J. Confessor.
22 St. Paulinus, Bishop, Confessor.
23 Vigil of St. John the Baptist.
24 Nativity of St. John the Baptist.
25 St. William, Abbot, Confessor.
26 SS. John and Paul, Martyrs.
27 St. Leo, Pope, Confessor.
28 St. Irenæus, Bishop of Lyons, Martyr.
29 SS. Peter and Paul, Apostles.
30 Commemoration of St. Paul.

THE ROMAN CALENDAR—Continued

JULY

1 Octave of St. John the Baptist.
2 Visitation of the Blessed Virgin Mary.
3 St. Hyacinth, Martyr.
4 St. Udaire, Bishop.
5 St. Cyril, Martyr.
6 Octave of St. Peter and St. Paul.
7 St. Willibald, Bishop, Confessor.
8 St. Elizabeth, Queen of Portugal.
9 The Martyrs at Gorcum, Holland.
10 Seven Holy Brothers, Martyrs.
11 St. Pius, Pope, Martyr.
12 St. John Gualbert, Abbot, Confessor.
13 St. Anacletus, Pope, Martyr.
14 St. Bonaventure, O. S. F., Bishop.
15 St. Henry, Emperor, Confessor.
16 Feast of the Blessed Virgin of Mt. Carmel.
17 St. Alexius, Confessor.
18 St. Camillus of Lellis, Confessor.
19 St. Vincent of Paul.
20 St. Jerome Emilian, Bishop, Confessor.
21 St. Praxedes, Virgin.
22 St. Mary Magdalen, Penitent.
23 St. Apollinaris, Bishop, Martyr.
24 St. Christina, Virgin Martyr.
25 St. James the Greater, Apostle.
26 St. Anne, Mother of the Blessed Virgin.
27 St. Pantaleon, Martyr.
28 St. Nazarius and companions, Martyrs.
29 St. Martha, Virgin.
30 SS. Abdon and St. Sennen, Martyrs.
31 St. Ignatius, founder of the Jesuits.

AUGUST

1 St. Peter in Chains.
2 St. Alphonsus Mary Liguori, Confessor.
3 Finding of the body of St. Stephen.
4 St. Dominic, Confessor.
5 Dedication of Our Lady of Snows.
6 Transfiguration of our Lord.
7 St. Cajetan, Confessor.
8 St. Cyriacus and companions, Martyrs.
9 Vigil of St. Lawrence.
10 St. Lawrence, Martyr.
11 SS. Tiburtius and Susanna. Martyrs.
12 St. Clare, Virgin.
13 St. Hippolytus and companions, Martyrs.
14 St. Eusebius, Confessor.
15 ASSUMPTION OF THE B. VIRGIN MARY.
16 St. Hyacinth, Confessor.
17 Octave of St. Lawrence.
18 St. Agapitus, Martyr.
19 St. Louis, Bishop of Toulouse, Con.
20 St. Bernard, Abbot, Doctor.
21 St. Jane Frances de Chantal, Widow.
22 Octave of the Assumption.
23 St. Philip Beniti, Confessor.
24 St. Bartholomew, Apostle.
25 St. Louis, King of France, Confessor.
26 St. Zephyrinus, Pope, Martyr.
27 St. Joseph Calasanctius, Confessor.
28 St. Augustine, Bishop, Confessor.
29 Beheading of St. John the Baptist.
30 St. Rose of Lima, Virgin.
31 St. Raymond Nonnatus, Confessor.

SEPTEMBER

1 St. Giles, Abbot.
2 St. Stephen, King, Confessor.
3 St. Simeon, Confessor.
4 St. Rosalie, Virgin.
5 St. Lawrence Justinian, Bishop, Con.
6 St. Pambo, Abbot, Confessor.
7 St. Regina, Virgin, Martyr.
8 Nativity of the Blessed Virgin.
9 St. Gorgonius, Martyr.
10 St. Nicholas of Tolentino, O. S. A., Con.
11 SS. Protus and Hyacinth, Martyrs.
12 St. Guy, Confessor.
13 St. Amatus, Bishop, Confessor.
14 Exaltation of the Holy Cross.
15 St. Nicomedes, Martyr.
16 SS. Cornelius and Cyprian, Martyrs.
17 Feast of the Stigmata of St. Francis.
18 St. Joseph of Cupertino, Confessor.
19 St. Januarius and companions, Martyrs.
20 St. Eustace and companions, Martyrs.
21 St. Matthew, Apostle and Evangelist.
22 St. Thomas of Villanova, Confessor.
23 St. Linus, Pope, Martyr.
24 Feast of our Lady de Mercede.
25 B. Peter Claver, Apostle of Carthagena.
26 St. Eusebius, Pope Confessor.
27 SS. Cosmas and Damian, Martyrs.
28 St. Wenceslaus, Martyr.
29 Dedication St. Michael, Archangel.
30 St. Jerome, Priest, Confessor, Doctor.

THE ROMAN CALENDAR—Continued

OCTOBER

1 St. Remigius, Bishop and Confessor.
2 Holy Angel Guardians.
3 St. Maximian, Bishop, Martyr.
4 St. Francis of Assisi, founder Friars Minor.
5 St. Placidius and companions, Martyrs.
6 St. Bruno, Con., founder of Carthusians.
7 St. Mark, Pope, Confessor.
8 St. Bridget, Queen of Sweden, Widow.
9 St. Dennis, Bishop of Paris and Con.
10 St. Francis Borgia, S. J. Confessor.
11 St. Tarachus and companions, Martyrs.
12 St. Wilfrid, Bishop, Confessor.
13 St. Edward the Confessor.
14 St. Callistus, Pope, Martyr.
15 St. Teresa, Virgin.
16 St. Gall, Abbot, Confessor.
17 St. Hedwige, Widow.
18 St. Luke, Evangelist and Martyr.
19 St. Peter of Alcantara, Confessor.
20 St. John Cantius, Priest, Confessor.
21 St. Hilarion, Abbot, Confessor.
22 St. Severus, Bishop.
23 St. John Capistran, Confessor.
24 St. Raphael, Archangel.
25 SS. Chrysanthus and Daria, Martyrs.
26 St. Evaristus, Pope, Martyr.
27 Vigil of SS. Simon and Jude.
28 SS. Simon and Jude, Apostles.
29 St. Narcissus, Bishop.
30 B. Alphonsus Rodriguez, S. J.
31 Vigil of All Saints.

NOVEMBER

1 FEAST OF ALL SAINTS.
2 Commemoration of the dead.
3 St. Malachy, Bishop of Armagh, Confessor.
4 St. Charles Borromeo, Confessor.
5 St. Zachary.
6 St. Leonard, Hermit.
7 St. Willibrord, Bishop, Confessor.
8 Four Crowned Martyrs.
9 Ded. St. Saviour's Church, Lateran.
10 St. Andrew Avellino, Confessor.
11 St. Martin, Bishop of Tours, Confessor.
12 St. Martin, Pope, Martyr.
13 St. Diego, Confessor.
14 St. Stanislaus, S. J. Confessor.
15 St. Gertrude, Virgin, Abbess.
16 St. Edmond, Bishop and Confessor.
17 St. Gregory Thaumaturgus, Confessor.
18 Ded. of the Bascilica of SS. Peter and Paul.
19 St. Elizabeth of Hungary, Widow.
20 St. Felix of Valois, Confessor.
21 Presentation of the Blessed Virgin Mary.
22 St. Cecilia, Virgin, Martyr.
23 St. Clement, Pope, Martyr.
24 St. John of the Cross, Confessor.
25 St. Catharine, Virgin, Martyr.
26 St. Peter of Alexandria, Bishop.
27 St. Leonard of Porto Maurizio, Con.
28 St. James de Marchia, Confessor.
29 St. Saturninus, Martyr.
30 St. Andrew, Apostle.

DECEMBER

1 St. Eloy, Bishop, Confessor.
2 St. Bibiana, Virgin, Martyr.
3 St. Francis Xavier S. J., Confessor.
4 St. Peter Chrysologus, Bishop, Con.
5 St. Sabas, Abbot, Confessor.
6 St. Nicholas, Bishop, Confessor.
7 St. Ambrose, Bishop of Milan, Con.
8 IMM. CONCEPTION OF THE B. V. MARY.
9 St. Leocadia, Virgin, Martyr.
10 St. Melchiades, Pope, Martyr.
11 St. Damasus, Pope, Confessor.
12 Our Lady of Guadaloupe.
13 St. Lucy, Virgin, Martyr.
14 St. Nicasius and companions, Martyrs.
15 St. Valerian, Bishop, Confessor.
16 St. Alice, Empress.
17 St. Olympia, Widow.
18 Expectation of our Lady.
19 St. Nemesion and companions, Martyrs.
20 Vigil of St. Thomas.
21 St. Thomas, Apostle.
22 SS. Cyril and Methodius, Confessors.
23 St. Servulus, Confessor.
24 Vigil.
25 CHRISTMAS—Nativity of our Lord.
26 St. Stephen, Proto-Martyr.
27 St. John the Evangelist.
28 Holy Innocents.
29 St. Thomas à Becket, Martyr.
30 St. Sabinus, Bishop, Martyr.
31 St. Sylvester, Pope, Confessor.

The True Happiness of Heaven

CHAPTER XIV

THE SOULS OF THE JUST TO LIVE WITH CHRIST

Q. How is it known that the souls of the Just are immediately admitted to the possession of God in heaven, when they depart out of this life?

A. *First,* From the following clear testimonies of holy scripture: "We know," says St. Paul, "that, if our earthly house of his dwelling be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this also we groan, desiring to be clothed over with our dwelling which is from heaven," 2 Cor. v. 1. After, he adds, "therefore, having always confidence, knowing, that, while we are in the body, we are absent from the Lord. But we are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord," verse 8; which demonstrates that the beatitude of the saints is not deferred till the resurrection; but that, in the mean time, and whilst they are "absent from the body," their blessed souls are "present with the Lord." In his epistle to the Philippians, he says, "To me to live is Christ; and to die is gain; and, if to live in the flesh, this is to me the fruit of labor, and what I shall choose I know not. But I am straightened between two, having a desire to be dissolved and be with Christ, a thing by far the better; but to abide still in the flesh is needful for you." Philip. i. 21. St. John actually saw great multitudes of saints and martyrs in heaven. adoring Christ, and saying, "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom, and priests," Rev. v. 9; and of the holy virgins he also saw great numbers, "who follow the Lamb wherever he goes, and have his name, and the name of his Father, written on their foreheads;" and "these," he says, "were purchased



A GIFT FROM HEAVEN

from among men, the first fruits to God and to the Lamb," Rev. xiv. 4.

Second, From the constant belief and tradition of the church of Christ.

Third, From this reason, founded on what Christ himself declared that God is certainly much more inclined and desirous to do good to his creatures, than to afflict them. To do good to his creatures is his first and principle desire; to afflict them is a force upon his goodness, which their sins demand from his justice. Now Christ assures us, that, when the wicked die, their souls are immediately condemned to hell, as we see in the rich man in the gospel. If, therefore, the justice of God alone, immediately inflicts punishment upon sinners at their death, much more will his goodness and justice combined together, immediately reward his holy saints, when they leave this world, by admitting their souls into eternal happiness.

LIKE THE ANGELS OF GOD IN HEAVEN.

Q. What description does the scripture give us of the exaltation and dignity of the saints in heaven?

A. That "they stand before the throne, and in the sight of the Lamb, clothed with white robes and palms in their hands," Rev. vii. 9; that, "they shine like the sun in the kingdom of their Father," Matth. xiii. 43; that they "are like the angels of God in heaven," Matth. xxii. 30; that they are so highly exalted as to become even like God himself; for "we know," says the beloved disciple, "that, when he shall appear, we shall be like to him, because we shall see him as he is," I John iii. 2; that the blessed company of the inhabitants of heaven is composed of an immense multitude of cherubim and seraphim, and holy angels, all on fire with divine love; thus, "thousands of thousands minister to him, and ten hundred times a hundred thousand stand before him," Dan. vii. 10; of an inconceivable number of holy martyrs, who having "come out of great tribulation, have washed their robes, and made them white in the blood of the Lamb, and serve him day and night in his temple," Rev. vii. 14; of numbers without numbers of other blessed souls, the patriarchs and prophets, the apostles of the Lamb, and his holy confessors, who, "having overcome, are clothed in white, and walk

with him, because they are worthy,'' Rev. iii. 4; of the chaste spouses of Jesus Christ, ''who have not defiled their souls, but are virgins; in whose mouth there was found no lie, but are without spot before the throne of God,'' Rev. xiv; and, above all the blessed Virgin Mother of God, the Queen of saints and angels, ''clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars,'' Rev. xii. 1; the symbol of her supereminent dignity above all the rest. Such is the splendor, magnificence, and beauty of these heavenly inhabitants; they are all advanced to the highest dignity that can be conceived, even to a fellowship with the living God, and a partnership with Jesus Christ in his throne; for, ''to him that shall overcome,'' he says, ''I will give to sit with me in my throne,'' Rev. iii. 21.

The Saints and Angels in Heaven

OUR COMMUNION WITH THE BLESSED.

Q. What is meant by our communion with the blessed in heaven?

A. The communion of the saints, which we profess in the creed to believe as a truth revealed by God, is not confined to the communion of prayers, and other good works, which the faithful upon earth, have with one another; but also, and in a particular manner, it includes the communion which we have with our deceased brethren, who are departed out of this life in the faith and love of Jesus, whether they be as yet detained in purgatory, or are gone to enjoy God in his kingdom. The word *communion* signifies a mutual communication of good things, and the *communion of the saints* signifies a mutual communication of such good things as relate to our salvation. The saints in heaven are already perfectly happy, and secure of their own salvation, and the only good they can receive from us is the pleasure of seeing us praise and glorify God on their account, and of our putting it in their power to contribute towards our salvation. Our communion with them then consists, in our praising God for their happiness, paying them that honor and veneration which is due to their great dignity, as the friends and favorites of God, and, begging a share in their holy prayers; and it consists, on their side, in their offering up our prayers to God, and praying for us.



THE QUEEN OF ANGELS

The Veneration of the Saints

HONOR DUE THE SAINTS AND ANGELS.

Q. What is meant by the honor and veneration due to the saints?

A. The words, *honor, veneration, worship, adoration,* and the like, all agree in this, that they suppose some dignity, excellency, or merit, in the person to whom they are given; they also suppose that we have an inward esteem, regard and respect for the person, on account of the excellencies we perceive in him. When therefore we know that a person possesses any dignity, excellency, or merit, and, on that account have real esteem and regard for him in our heart, and when we testify this internal respect and esteem by such outward signs, whether in words or actions, as are expressive of that inward disposition of our heart towards him; this is what is meant by honor, veneration, worship, and adoration, in the general meaning of these words, in which they all agree. There is, however, a difference among them in some particulars; for to *honor* one, signifies, properly, to testify, by outward signs, the merits or excellency of the person whether he be our superior or inferior; thus a king honors a subject when he gives him any marks of his royal favor. The other words, besides testifying our respect for the excellencies of the person, imply at the same time, an acknowledgment of our own inferiority to him, at least with regard to those qualifications for which we honor him. *Veneration* is properly the respect we have for another, on account of some virtuous or religious excellency we perceive in; *adoration* most commonly signifies the respect we pay to God himself, or the Holy Trinity, Father, Son and Holy Ghost. *Worship* is used promiscuously to signify both the honor we pay to God, and to holy persons, and also the respect we pay to civil magistrates. As, therefore, we have seen, that the saints and angels of God are adorned with many great excellencies, and are honored by God himself with the most exalted dignity, far superior to any thing in this world, for which they justly deserve the highest esteem and regard; the honor and veneration which is due to them from us, by our words and actions, that esteem and regard we have for them, as they so justly deserve.

Q. 14. But is it not idolatry to worship saints and angels, as they are mere creatures?

A. Was it idolatry, in David's nobles, "to worship the king?" I Chron. xxix. 28; or, in Abraham, and Lot, and Josue, to worship the angels? or, in Abdias to worship Elias the prophet? or in the sons of the prophets to worship Eliseus? Or is it idolatry to acknowledge the dignity and excellencies of those above us, and to pay them that outward respect and veneration to which they are justly entitled on that account? To accuse of idolatry the respect and veneration which the Church of Christ pays to the saints and angels of God, can only arise from ignorance, or malice and misrepresentation. The respect and veneration due to the saints and angels, far from being an injury to God, is an honor done to him; because it is only for his sake it is given them, as a just tribute to the graces with which he has adorned them, and a fulfilling of the intentions of God himself, when he said, "Whosoever shall glorify me, him will I glorify," 1 Kings ii. 30; and of our Savior who declares, "If any man minister to me, him will my Father honor," John xii. 26.

The Invocation of the Saints

INTERCESSION FOR OUR SPIRITUAL AND TEMPORAL WELFARE.

Q. What is meant by the invocation of saints and angels?

A. It is to ask them to present our prayers to the throne of grace, and join their more powerful prayers for us, to obtain what is for our spiritual and temporal welfare.

Q. Do the saints and angels interest themselves in the happiness of men, and pray to God for them?

A. They do; and this is clearly declared in scripture,

First, That is a natural consequence of their ardent love to God, and of their fervent charity. St. Paul assures us, that charity or the love of God, and of our neighbor for God's sake never fails; faith and hope, and other such virtues, are swallowed up by the enjoyment of God in heaven, but this holy love is then only brought to its highest perfection: the blessed inhabitants of heaven, seeing the Divine Being in all the effulgence of his infinite beauty, are inflamed to the highest degree, with love for him, and the most ardent desires that he should be



ST. RITA OF CASSIA

loved and served by all his creatures; and at the same time, sensible of the infinite happiness they enjoy in him, they are also inflamed by the most ardent zeal for the salvation of souls, and the most fervent desires, that all their brethren upon earth should come to enjoy the same happiness. Now, what are all these desires for the glory of God and the salvation of souls, but so many fervent prayers in the sight of God for our salvation? This, then, is their continual employment, to praise and adore God for all his glories, and for their own bliss, and to pour forth to him their most earnest prayers, that all their brethren upon earth may be brought to the same happiness. In fact,

Second, We have seen above, that this is one principal part of their employment in heaven, offering up the prayers of the saints upon earth, as a most agreeable sacrifice of incense in the sight of God.

Third, The prophet Zacharias relates a fervent prayer that an angel made for the people of God, and for the city of Jerusalem, and that his prayer was graciously heard by God; "And the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year. And the Lord answered the angel that spoke in me, good words, comfortable words," Zach. i. 12.

Fourth, In the celebrated dream which Judas Macchabeus had first, "Onias who had been high priest—holding up his hands, prayed for all the people of the Jews. After this there appeared also another man, admirable for age and glory, and environed with great beauty and majesty. Then Onias answering, said, This is a lover of his brethren and the people of Israel, this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God," 2 Macch. xv. 12. Now, Onias and Jeremias had been dead long before, and as this happened some hundred years before Christ, it manifestly shows that the people of God, even in the old law, firmly believed that the departed saints of God were solicitous for their brethren upon earth, and prayed for them.

Fifth, If the rich glutton, though in hell fire, was solicitous for his brethren, and prayed that they might not come to that place of torment; how much more must the saints and angels in heaven do the same?

Our Guardian Angels

ANGELS APPOINTED BY GOD TO WATCH OVER US.

Q. What does the Christian religion teach us concerning our angel guardians?

A. That particular angels are commanded and appointed by God to watch over us, and protect us, and bestow many good benefits upon us, is thus declared in scripture, "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" Heb. i. 14. To *minister,* is to serve, to guard, to help us. Again, "he shall give his angels charge over thee, to keep thee in all thy ways," Ps. xc. 11. Hence our Savior says, "Take heed that ye despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven," Matth. xviii. 10. And when St. Peter was delivered out of prison, and came and knocked at the door where the rest were gathered together, they, hearing his voice, could not believe it was himself, and said, "It is his angel," Acts, xii. 15.

Q. What are the services which we receive from our angel guardians?

A. Many and most important: *First,* they direct us to what is good, by their holy inspirations, and correct us when we do ill, and preserve us from many spiritual dangers. Thus God says to his people, "Behold, I will send my angel who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

Second, They assist us in our temporal affairs. Thus, when Agar was at last banished from her mistress's house, with her son, "she departed, and wandered in the wilderness of Bersabee. And when the water in the bottle was spent, she cast the boy under one of the trees that were there, and went her way—for she said, I will not see the boy die, and sitting over against him, she lifted up her voice and wept." In this distress the angel of God appeared to her, and comforted her, and showed her a well of water to relieve her, Gen. xxi. 14. When the prophet Elias was in the wilderness, and in utter want of all things, his angel brought him two different times a cake of bread, and a vessel of water to support him, 3 Kings xix.

Third, They deliver us from dangers and temporal evils; and this



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THE HOLY GUARDIAN ANGEL

is one of the principal ends for which Almighty God commits us to their care; for, "he hath given his angels charge over thee, to keep thee in all thy ways; in their hands they shall bear thee up, lest thou dash thy foot against a stone," Ps. xc. 11; and "the angel of the Lord shall encamp round about them that fear him, and shall deliver them," Ps. xxxiii. 8. The famous history of Eliseus, when the city he was in was besieged by the army of the Syrians, is well known; for, when his servant expressed his great fear on that account, the prophet said, "Fear not, for there are more with us than with them." And Eliseus prayed, and said, "Lord open his eyes that he may see. And the Lord opened the eyes of the servant, and he saw; and behold the mountain was full of chariots, and horsemen of fire, round about Eliseus," 4 Kings vi. 16. The history of Tobias is full of the services done to that good man by the holy angel Raphael; and, when St. Peter was thrown into prison, and was to be put to death next day, the angel of the Lord delivered him out of prison in a most wonderful manner, Acts xii.; as was also done to the other apostles; for, when they were "put in the common prison, an angel of the Lord, by night, opening the doors of the prison, and leading them out, said Go, and, standing, speak in the temple to the people, all the words of this life," Acts v. 19.

Fourth, They pray for us, and present our prayers to God.

Fifth, Lastly, they take care of our souls at our death, assisting us at that tremendous moment, and when the soul departs from the body conduct it to her rest. Thus, our Savior assures us, that, when Lazarus "died he was carried by angels into Abraham's bosom," Luke, xvi. 22.

The Mother of God

HONOR AND VENERATION DUE THE BLESSED VIRGIN.

Q. What is the honor and veneration which is due to the Blessed Virgin?

A. We have seen above, that the honor and veneration given to the saints in heaven, is due to them on account of their great dignity, their connection with Jesus Christ, and the high privileges and excellencies which they enjoy. Hence it follows, that the more sublime the

dignity of any saint is, the nearer they are united with Jesus Christ, and the higher and more exalted privileges they enjoy, the greater honor and veneration is due to them. Now, as the Blessed Virgin Mary is super-eminently above all the other saints, and even above the highest angels themselves, in all these respects, it follows as a necessary consequence, that the honor and veneration due to her is supereminently greater than that which we owe to all the other saints and angels.

Q. What are the high privileges which the Blessed Virgin enjoys, so far more excellent than all the other heavenly inhabitants?

A. They are chiefly these following:

First, That *sublime and inconceivable dignity of being the mother of God;* a dignity so high and grand, that it elevates her at once far above all other creatures, above every thing whatsoever that is less than God. It is true, she is still a pure creature, and of course, infinitely below God, between whom and every possible creature, there must always be an infinite distance; but, with regard to all other creatures, there is as great a distance between the Blessed Virgin and the most sublime saraphim, as there is between the dignity of the mother of God and his servants. St. Elizabeth was amazed at the sight of this sublime dignity of the Blessed Virgin; for, when "she heard the salutation of Mary—she was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb; and whence is this to me, that the mother of my Lord should come unto me," Luke i. 41. By particular inspiration of the Holy Ghost she pronounced Mary the most blessed of women, and was confounded and amazed that so great a personage, as the mother of God should come to visit her.

Second, The intimate relation she has with Jesus Christ, by the sacred quality of being his mother. He, indeed, out of his superabundant goodness, is pleased to consider his faithful servants as his brethren, and to treat them as such, but they are his brethren, at most, only by adoption; but the Blessed Virgin Mary is his mother by nature, not by adoption, but by the nearest ties of flesh and blood; he is flesh of her flesh, and bone of her bone; his sacred body was formed of her flesh, and fed and nourished by her blood; so that her relation with him is that of a mother with the son of her womb, than which

nothing can possibly be nearer between two persons. How justly then, is she entitled to the highest veneration?

Third, The *superiority and authority* which he was pleased to give her over himself, in consequence of her being his mother. An amazing thing it is, no doubt, to see the Creator of heaven and earth depending upon his own creature, the Sovereign Lord of all subject to a woman; he who provides for all creatures standing in need of being tended, supported and nourished, by one of them; and yet this is the very case. When God the Son first appeared among men, he was pleased to depend upon his Virgin Mother for all the innumerable helps that an infant stands in need of at that tender age; to be tended and supported by her and nourished with the milk of her breast, and as he grew up, all we know about him, during his private life, till the thirtieth year of his age, is, that "he went down to Nazareth, and was subject to her," Luke ii. 51. What an amazing idea does this give us of the honor and dignity of this ever Blessed Virgin? If it be thought so great an honor, among men, to be a nurse and guardian of a King's son, what must it be to be the mother, the nurse, and the guardian of the King of kings?

Fourth, The *immaculate purity* of this ever Blessed Virgin is a privilege of immense value, bestowed only on Mary: "Behold they that serve him are not steadfast, and in his angels he found wickedness," Job iv. 18; but in Mary he found none. She, ever steadfast in his holy service, she was by the special disposition of Divine Providence, from the very first instant of her conception, evermore preserved in innocence, and perfectly unsullied by the smallest stain of sin. She never ceased to be the undefiled temple of God, the chaste and immaculate spouse of the Holy Ghost, and, of consequence, the sacred object of his complacency and love. In her he never found the smallest opposition to his will, but a continual correspondence and improvement of every grace he bestowed upon her. Hence his infinite goodness, whose delight is to communicate, with the utmost profusion, his holy grace to those in whom he finds no obstacle, was continually increasing his sanctifying grace in her soul.

Fifth, The angel Gabriel, when he appeared to her, declared her to be "full of grace, and that the Lord himself was with her," and that on this account, she was, in a particular manner, "blessed among

women," Luke i. 28. What a high idea does all this give us of the immense dignity to which she is now raised in heaven, above all the other saints, corresponding to her immaculate purity, and the innumerable graces, with which her blessed soul was adorned during her moral state!

Sixth, On all these accounts, she herself, by inspiration of the Holy Ghost, prophesied the great honor and veneration that should be paid her in the Church of God till the end of the world, when she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior, because he hath regarded the humility of his handmaid; for, behold, from henceforth all generations shall call me Blessed; for he that is mighty hath done great things to me, and holy is his name," Luke i. 46.

Q. What is the true devotion we ought to pay to the Blessed Virgin?

A. The true devotion which we owe to the Blessed Virgin consists in:

First, in endeavoring to save our souls by imitating her example in those sacred virtues for which she was most remarkable; particularly in the practice of her profound humility, her great purity, her admirable patience and meekness, her ardent love for Jesus Christ, her perfect conformity to the will of God in all her afflictions, and her tender love and compassion for others.

Second, In often meditating upon her great virtues, and the sublime reward she has received for them in heaven, encouraging ourselves, by that consideration, to go on with courage and perseverance in following her sacred example, with a firm hope in the mercy of God, that, through the merits of her blessed Son, we shall one day come to enjoy her blessed company in heaven.

Third, In often thanking and praising God for all the glorious privileges and graces bestowed upon her, and for the great glory she now enjoys in heaven:

Fourth, In frequently begging the assistance of her prayers for grace to enable us to imitate her example, with a firm confidence that Almighty God, through the merits of her Son, "will accept her face" for us, as he accepted the face of Job for his three friends, and through her intercession, grant us those graces which he may justly refuse to our unworthiness.

Holy Images

HONOR AND VENERATION NOT DUE TO MATERIAL IMAGES BUT TO WHAT THEY REPRESENT.

Q. What is meant by holy images?

A. Holy images represent Jesus Christ and his saints, or historical facts of the sacred scripture, representing, in a striking manner, to the eyes, what we read of being done or suffered by our Savior and his holy servants, and they are called *holy* from the relation they bear to the holy persons or things which they represent.

Q. As the command of God says, "thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or on the earth beneath, nor of those things that are in the waters under the earth; thou shalt not adore them nor serve them; I am the Lord thy God, mighty and jealous," Exod. xx. 4. Does not this absolutely forbid the making or using of holy pictures or images?

A. By no means:

First, If these words were intended to prohibit the making of images of any kind, as they include every thing without exception, "thou shalt not make to thyself the likeness of any thing, in heaven or earth, or under the earth," it would be unlawful to make any picture at all; because all are included, whether holy or profane; so that it would be a sin to make the picture of a friend, or to paint a horse or a house, or any creature whatsoever, which no sensible man ever imagined to be the meaning of that command; consequently it does not prohibit the making of images in general.

Second, Neither does it absolutely prohibit the making of holy images, for a very palpable reason: because God himself absolutely commanded holy images to be made; for he said to Moses, "Thou shalt also make two cherubims of beaten gold on the two sides of the oracle; let one cherub be on the one side, and the other on the other: let them cover both sides of the propitiatory (or mercy seat) spreading their wings and covering the oracle," Exod. xxv. 18, "and looking the one towards the other," Exod. xxxvii. 9. And when Solomon built the temple, "he graved cherubims on the walls," 2 Chron. iii. 3. Where

also are described at large the magnificent manner in which he "made in the house of the Holy of Holies, cherubims of image work, and overlaid them with gold," verse 10, "and they stood upright on their feet, and their faces were turned toward the house without," verse 13. All these things (said he) came to me written by the hand of the Lord," 1 Chron. xxviii. 19. Also, "the Lord said to Moses, make a brazen serpent, and set it up for a sign; whosoever being struck shall look on it, shall live," Num. xxi. 8. This was a holy image, representing Christ upon the cross, as he himself assures us, John iii. 14. Now, as this shows to a demonstration, that the words of the command do not forbid the making of holy images, otherwise God would never have commanded them, on so many occasions, to be made.

Third, Neither does the command forbid to honor holy images, and to use them for religious purposes; for God not only commanded the images of the two cherubims to be placed upon the mercy seat, and upon the ark of the covenant, which was doing them a great honor, but he also said to Moses, "thence will I give orders, and will speak to thee of the propitiatory, and from the midst of the two cherubims," Exod. xxv. 22.

Q. What does the Church teach concerning the honor and veneration due the holy images?

A. With regard to holy images, the Church, in the general Council of Trent, teaches, "The images of Christ, and of his Virgin Mother, and of other saints, are to be had and retained, especially in churches, and a due honor and veneration is to be shown them: not that any divinity or virtue is believed to be in them, for which they are to be honored, or that any prayer is to be made to them, or that any confidence is to be placed in them, as was formerly done by the heathens, who placed their hopes in idols: but because the honor which is given them, is referred to the originals which they represent; so that by the images which we kiss, and before which we uncover our heads, or kneel, we adore Christ, and venerate his saints, whose likeness they represent," Sess. xxv.



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ST. ANTHONY OF PADUA

Choice Selections from the Writings and Sayings of Our Patron Saints

CHAPTER XV

THE TEACHINGS OF THE SAINTS

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you. 1 *St. Peter* i. 3, 4.

When the goodness and kindness of God our Savior appeared; not by the works of justice which we have done, but according to His mercy He saved us. *Titus* iii. 4.

CHARITY OF GOD TOWARDS MANKIND.

By this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world that we may live by Him.

In this is charity; not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins.

If God hath so loved us; we also ought to love one another.

1 *St. John* iv. 9, 10, 11.

Charity is patient, is kind: charity envieth not, dealeth not perversely: is not puffed up;

Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth with the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

1 *Cor.* xiii. 4, 5, 6, 7, 8.

THE VIRTUE OF FAITH.

Faith cometh by hearing, and hearing by the Word of God.
Rom. x. 17.

Without Faith it is impossible to please God. *Heb.* xi. 6.

HOPE.

The God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

Hope confoundeth not. *Rom.* xv. 13; v. 5.

ON THE HOLY MASS.

God, though omnipotent, cannot give anything greater; though full of wisdom, He could think of nothing more valuable; though most rich, He has no greater treasure to bestow upon us than what He has given us in the Sacrifice of the Mass. *St. Augustine.*

ON THE HOLY COMMUNION.

One of the most admirable effects of Holy Communion is to preserve souls from falling, and to help those who fall from weakness to rise again; therefore it is much more profitable frequently to approach this Divine Sacrament with love, respect, and confidence, than to keep back from an excess of fear and cowardice. *St. Ignatius.*

ON PREPARATION FOR HOLY COMMUNION.

When we approach the altar we must, with God's help, prepare ourselves with all our power, and search into every corner of our souls, lest any sin be hidden therein. For, if Christ sees us clothed with the light of charity, He will give us of His Flesh and Blood, not to our condemnation, but to salvation. *St. Augustine.*

BLESSING THROUGH THE HANDS OF MARY.

May our Lady deign to intercede for us sinners with her Divine Son and Lord, and to obtain from Him a blessing on our pains and trials. *St. Ignatius Loyola.*

ON MENTAL PRAYER.

A want of due attention to mental prayer is the reason why some have so little fervor in the service of God, and give so great scope to their passions. *St. Aloysius Gonzaga.*

ON PREPARATION FOR HOLY COMMUNION.

If you expected a visit from a great personage, to whom certain objects in your house should be offensive, would you not remove them before his arrival? When, then, you wish to receive Jesus Christ, you should remove from your breast all earthly affections which you know to be displeasing to Him. He who wishes to communicate often must empty his heart of the things of earth. *St. Augustine.*

THE SUBLIME SANCTITY OF B. V. MARY.

The Son of God never made Himself a more worthy dwelling than Mary, who was never possessed by the enemy, or despoiled of her ornaments. *St. Austin.*

ZEAL.

Behold now I commend myself to my most faithful God, whose mission I perform, notwithstanding my unworthiness; but because He does not accept persons, and has chosen me for this office, to be one of the least of His ministers, what shall I render to Him for all the things that He hath rendered to me? But what shall I say or promise to my Lord? For I see nothing unless He gives Himself to me; but He searches the heart and reins, because I ardently desire and am ready that He should give me to drink His cup, as He has permitted others to do who have loved Him. Wherefore, may my Lord never permit me to lose His people whom He has gained in the ends of the earth.

St. Patrick's Confession.

ST. BRIGID'S ADVICE TO HER RELIGIOUS.

We are eight virgins, and eight virtues (eight beatitudes) are offered to us as a means of sanctification. It is true that whoever practices one virtue perfectly must possess every other; let us each choose a virtue now for special devotion.

St. Brigid, Patroness of the Irish.

LOVING DESIRES FOR HEAVEN.

As for me, my son, nothing in this life delights me. I know not what more I can still do, or why I am left here, as I have no further hope from this world. There was one thing which made me desirous of living here on earth a little longer, which was, that I might see you

a Christian Catholic before I died. My God has abundantly granted my request in letting me see you even despise earthly happiness and become His servant. What am I doing here? *St. Monica.*

FAITH.

Your faith is confirmed, not only in the hearts, but before the eyes of men. Heaven bears witness to it, and the earth likewise, the angels in glory, and the fiends in hell. *St. Augustine.*

PURGATORY.

The souls in Purgatory having their wills perfectly conformed to the will of God, and hence partaking of His goodness, remain satisfied with their condition, which is one of entire freedom from the guilt of sin. *St. Catherine of Genoa.*

DEVOTION TO THE SACRED HEART.

Let us go to the great refuge of His (Christ's) charity, which we shall find in the wound of His side, where He will unveil to us the secret of His heart, showing us that the sufferings of His Passion, having a limit, were insufficient to manifest His infinite love as He desired to manifest it, and to give us all that He desired to give.

St. Catherine of Sienna.

PRAYER.

Prayer is the key of heaven; prayer ascends and mercy descends; high as are the heavens and low as is the earth, God hears the voice of men. *St. Austin.*

CONFIDENCE.

When Confidence fails, prayer loses its value. *St. Austin.*

HOPE.

O Hope! sweet Sister of Faith, it is thou that with the key of the Precious Blood dost open the portals of life eternal. Thou guardest the city of the soul against the enemy of confusion. Thou dost not slacken thy steps when the demon would seek to trouble the soul with the thought of her sins, and so to cast her into despair, but generously pressing on in the path of virtue, and putting in the balance the price of the Precious Blood, thou placest the crown of virtue on the brow of perseverance. *St. Catherine of Sienna.*

CONFIDENCE IN GOD.

He who falls into a fault, however light it may be, ought to rise immediately, have recourse to God, beg pardon of Him, and ask grace never to commit it again. *St. Aloysius.*

CONFIDENCE IN GOD.

Place your hope and firm trust in God, He will surely help you in every difficulty. Be instant in praying to Him, in humbling yourselves before His Almightiness; for most assuredly since He hath trusted this undertaking to you, so will He give you strength to carry it out, provided only that you fail Him not. Do your duty therefore, go about your active functions, be full of trust, of courage, of high hope; send up your heart-cry to God in your need, and doubt not but you will see Him do great things for you, while you aim at doing all things for the praise and glory of His infinite Majesty.

St. Angela Merici.

HOPE.

Injustice would be done the infinite mercy of God, unless we believed firmly that God would never fail to reward abundantly those who serve Him faithfully by the exact observance of His holy law.

St. Francis Xavier.

FORTITUDE.

Fortitude renders us generous and constant in the service of God; enables us to be as joyful under labors, tribulations, and sickness, as in prosperity and health, and to thank God equally in both states.

St. John of God.

KINDNESS.

Whenever you see a weak soul, timid and disposed to lose hope and heart, comfort her, give her courage, open up to her the bright vision of God's mercy, and enable her shrinking heart to open itself wide to the sweet influence of consolation. *St. Angela Merici.*

ALMSGIVING.

God has no need of your money, but the poor have; you give it to the poor, and God receives it. *St. Austin.*

UNION AND CHARITY.

Let the bond of charity so draw you to each other, that you may prize and esteem each other, and support each other in Christ Jesus. If you are earnest in your endeavor to be thus united, doubt not but our Lord God shall be in the midst of you. *St. Angela Merici.*

KINDNESS.

We should be cordial and affable to the poor and to those of humble condition. We should not treat them imperiously; pride is revolting to them. When we are affable towards them they become more docile, and derive more advantage from the advice they receive.

St. Vincent de Paul.

CONSTANCY.

Be constant, and you shall see the help of God over you: and now we are praying for you, that you yield not to sorrow, but that your virtue may appear more bright in tribulation.

St. Joseph Calasanctius.

ON GOOD WILL.

And so, if you cannot do all you wish, be glad to do what you can, since it is not your fault that all the progress which you might desire has not been made. *St. Francis Xavier.*

COURTESY.

You will effect more by loving words and a courteous manner, than by bitterness or sharp reprehension, which should never be used but in extreme necessity. *St. Angela Merici.*

MEEKNESS.

Meekness and forbearance towards our neighbor are a source of peace and a bond of perfection by which hearts are united.

St. Vincent de Paul.

MERCY AND COMPASSION.

Compassion for the poor had always been the characteristic virtue of St. Peter Nolasco. Whenever he saw any poor Christian slaves, he would say: "Behold eternal treasures which never fail."

PURITY OF INTENTION.

To do good actions is not enough, we must do them well in imitation of Our Lord Jesus Christ, of whom it is written, "He hath done all things well." Especially, we must endeavor to do all in the spirit of Christ, with the perfection, in the circumstances, and for the ends for which His actions were performed. Otherwise, our good actions will draw upon us chastisement rather than reward.

St. Vincent de Paul.

PEACE.

Peace is the serenity of the soul, the tranquillity of the mind, the simplicity of the heart, the bond of love, and the union of charity.

St. Austin.

CONSTANCY.

The soul that is sustained by holy thoughts becomes impenetrable, invincible, and immutable; the spirit that is fortified by a lively faith in eternal truths, remains firm and unshaken by all the terrors with which it is menaced by the world and the devil. *St. Austin.*

FAITH.

The light of faith makes us discover in the poor the true likeness of the Son of God, who was not content with being poor, but who also wished to be called the Master, Doctor, and the Father of the poor.

St. Vincent de Paul.

SELF-RENUNCIATION.

It is a greater satisfaction to leave dignities, titles, riches, and honors, for God's sake than to acquire them. *St. Aloysius.*

LOVE AND RESPECT FOR THE POOR.

God loves the poor, and consequently He loves those who have an affection for the poor; for when we love anyone very much, we also love his friends and servants. *St. Vincent de Paul.*

CHARITY.

By charity alone are the children of God distinguished from the children of men. *St. Austin.*

RELIANCE ON DIVINE PROVIDENCE.

Trust the past to the mercy of God, the present to His love, and the future to His Providence.

ADVANTAGES OF POVERTY.

We are happy when the Lord places us in a condition to honor His poverty by ours; we are then under the happy necessity of depending in all things on Divine Providence. We have a thousand opportunities of relying on His bounty, of sympathizing with the miseries of the poor, and of practicing many acts of patience. *St. Augustine.*

THE GREAT VALUE ATTACHED TO PATIENT SUFFERING.

There is nothing that consoles me so much, and gives me so much comfort, as afflictions and crosses, and it seems to me that if I had not this support from time to time, I should live the most wretched life in the world; and if God should give me my choice, whether to go now into Paradise, or to remain a little longer to suffer, I should choose the latter rather than the former, for I know how much glory is increased by sufferings. *St. Catherine of Sienna.*

PRUDENT CARE FOR THE HOUSEHOLD.

And in general, see that you take infinitely less care of those edifices which are raised with stone and mortar, than of the spiritual temples of God; these temples are your brethren and the pupils entrusted to your faithful care, whom you should feed, watch over, and especially urge on to advance in virtue; this is the sovereign duty committed to your zeal. *St. Francis Xavier.*

PATIENCE IN SUFFERINGS.

If God causes you to suffer much, it is a sign that He has great designs for you, and that He certainly intends to make you a saint. And if you wish to become a great saint, entreat Him yourself to give you much opportunity for suffering; for there is no wood better to kindle the fire of holy love than the wood of the cross, which Christ used for his own great sacrifice of boundless charity. *St. Ignatius Loyola.*

TOTAL DEPENDENCE ON GOD.

I am no longer my own; whether I live or whether I die, I belong to my Savior, I have nothing of my own. God is my all, and my whole being is His. *St. Catherine of Genoa.*

OBEDIENCE.

Obedience will open for us with perfect security the gate of heaven, closed for us of old by contempt of God's command, and still closed to those who are guilty of the same crime. *St. Vincent de Paul.*

OBEDIENCE.

Whoso liveth under obedience must allow himself to be ruled by Divine Providence, through his Superior, just as though he were a dead body. *St. Ignatius.*

ADVANTAGES OF RELIGIOUS OBEDIENCE.

Those who live under obedience have necessarily greater aids for advancement in virtue, both because God, who is the Author of virtue, hears their prayers, and because, as a wise man has said: "Everything that a man cuts off from his own will he adds to virtue."

St. Ignatius.

HOLY FEAR.

By a good life, a good conscience is secured, that by a good conscience no punishment may be dreaded. He that would not be made afraid, let him learn to fear. He that would be secure for ever, let him now learn to be troubled. Fear lessens the nearer we draw to the country whither we are bound. When the traveller is far off he fears the most, but it lessens as his home draws near, and he has none when he has once arrived. Thus fear leadeth unto charity, and perfect charity casteth out fear. *St. Augustine.*

CARE OF THE SICK.

St. Vincent de Paul was most attentive in providing relief and comfort for the sick, often going himself to inquire into their condition and their needs; he advised the infirmarians to take all possible care of them, and the Superiors of houses to spare no fatigue or expense in providing for them. He tried to soothe their sufferings by

special marks of love and attention, and offered his prayers to God on their behalf.

RELIGIOUS OBEDIENCE.

A Superior is to be obeyed, not by reason of his prudence, his kindness, or any other good qualities which God may have bestowed on him, but solely because he is God's representative, and acts by the authority of Him who has said: "He that heareth you heareth Me, he that despiseth you despiseth Me." *St. Ignatius Loyola.*

GENEROSITY IN THE SERVICE OF GOD.

Let us love God with purity and innocence. A heart which serves Him for a reward is not pure. What then? shall we have no reward for serving Him? We shall indeed, but it will be that very God whom we are serving. He will be our reward, "because we shall see Him as He is." Consider what this will be. What does Our Lord Jesus Christ say to those who love Him? "He who loves Me keeps My commandments; and My Father loves him who loves Me, and I will love him." *St. Augustine.*

ON THE MEANS TO ACQUIRE TRUE KNOWLEDGE.

The way to gain perfect knowledge, and to taste the Eternal Truth is this, that thou never depart from the knowledge of thyself, but abide in the valley of humility, where thou shalt know God within thee, and shalt draw from that knowledge what is needful for thee.

St. Catherine of Sienna.

UNION AND CHARITY.

Mutual love and union of wills are an infallible sign that the road we follow is the good road, that which leads to God.

St. Angela Merici.

IMPORTANCE OF SPIRITUAL EXERCISES.

Amongst ordinary occupations we should have our spiritual exercises most at heart, taking care to do them well, in preference to other things, where obedience does not enjoin the contrary, because spiritual things appertain to God directly, and most efficaciously con-

duce to perfection; if we neglect those, we draw upon ourselves that malediction threatened by the Holy Ghost to those who do the work of God negligently. *St. Vincent de Paul.*

PRAYER.

What can be more excellent than prayer? What is there more profitable in this life, and more sweet to the mind? And what in our holy religion more sublime? *St. Augustine.*

DILIGENCE IN PRAYER.

The perfection of the Gospel is acquired only by diligence in prayer; so that to be a perfect Christian it is necessary to be a man of prayer.
St. Aloysius.

HUMILITY.

Humility is the groundwork of every virtue, wherefore in the soul in which humility is not there can be no other virtue, unless indeed in appearance. *St. Augustine.*

SELF-ABNEGATION.

To practice self-abnegation is a greater thing than to raise the dead. *St. Ignatius.*

ZEAL.

If by a whole life of toil and self-devotion we had hindered a single sin, the time and the trouble would not be lost
St. Vincent de Paul.

HUMILITY.

Humility is the virtue of Our Lord Jesus Christ.

PERSEVERANCE IN GOOD WORKS.

Beware of growing weary in your work, however ungrateful it may be, and do not let any kind of disgust weaken you, so as to relax your keen and unconquerable perseverance in the good which you have begun. *St. Francis Xavier.*

HASTEN SLOWLY.

Generally speaking, the works of God are accomplished by degrees, they have their beginning and progress. We should not therefore, at-

tempt to do everything at once, nor give up anything as lost, because it requires some pains to succeed in it. We should proceed step by step and address frequent prayers to God. *St. Vincent de Paul.*

THE REWARDS OF HEAVEN.

A precious crown is reserved in heaven for those who put into their actions all the diligence of which they are capable, for it is not enough to do good, we must do it well. *St. Ignatius.*

SALVATION IS FROM THE CROSS.

All those who belong to Jesus Christ are fastened with Him to the Cross. . . . A Christian during the whole course of his life should, like Jesus, be on the Cross. It would be an act of rashness to descend therefrom, since Jesus Christ did not descend, even when the Jews offered to believe in Him. The time for driving out the nails of this Cross was only after death; there is then no time to extract the nails whilst we live; we must wait until our sacrifice is consummated. . . . So strong sometimes are the storms of life that strength of arm is of no avail, and there is no other means to save us from shipwreck than trusting in the Cross of Jesus Christ by which we are consecrated.

St. Augustine.

SOULS DETACHED FROM EARTH.

God takes special care to detach those whom He loves with special predilection from the passing pleasures of this world, by sending them desires after heavenly bliss, and by the sorrows and bitterness of the present life. *St. Ignatius Loyola.*

SORROW FOR THE DEAD.

Kind hearts, then, may be allowed to sorrow in moderation over their dear departed ones, and to shed peaceful tears by reason of their mortal condition. The peace that comes by faith should soon dry them up, for by this the faithful believe that when they die they leave us for a short time, and pass to better things. Let them take consolation even from the sympathy of others, as exhibited either at funerals or by mourners, lest the complaint of those who say, "I waited for one who would sorrow with me, and there was no one, and for consolers, and I found none," should be true. *St. Augustine.*

As you belong to Christ, belong ye to Rome. *St. Patrick.*

DIFFERENCE BETWEEN CHRISTIAN PRUDENCE AND WORLDLY PRUDENCE.

Christian prudence consists in judging, speaking, and acting in the way that the Eternal Wisdom, clothed in our flesh, judged, spoke, and acted, and in guiding ourselves in all cases according to the maxims of faith, never according to the fallacious sentiments of the world, or the weak light of our own intellect.

Human prudence, which is also called the prudence of the flesh and of the world, is that which has no other aim than what is temporal, thinks only of arriving at its end, and makes use of such methods and sentiments alone as are human. *St. Vincent de Paul.*

THE OFFICE OF DISCRETION.

Discretion is necessary in the spiritual life; its office is to moderate the exercises of virtue, so as to make us walk between two extremes.

St. Ignatius.

THE FUTURE REWARDS.

If we could see the reward that is given in the other world to our good actions, we should employ our understanding, memory, and will in nothing else than doing good, without heeding any fatigue or labor.

St. Catherine of Genoa.

TRUE KNOWLEDGE.

Happy is he who knows God, His greatness and His goodness, although he be ignorant of all besides, for he who knows God cannot help loving Him; now he who loves Him is wiser than all the learned of the earth who have not this love. *St. Augustine.*

LOVE IS PROVED BY SUFFERING.

He who wishes to love God does not truly love Him, if he has not an ardent and constant desire to suffer for His sake.

St. Aloysius.

SELF-WILL, THE DESTROYER OF INTERIOR PEACE.

Affliction and pain depend on how we take them, and man is only afflicted through having what he is unwilling to have, or through not

having what he desires to have. Take his self-will away, and his spirit becomes tranquil and enjoys peace. *St. Catherine of Sienna.*

KINDNESS AND AFFECTION FOR THE POOR.

Love the poor tenderly, regarding them as your masters, and yourselves as their servants. *St. John of God.*

ON JOYFUL SUFFERING FOR CHRIST'S SAKE.

My children, we resemble the Apostles in one point, that we suffer reproach for the name of Jesus. Let us also endeavor to imitate them in the point immediately preceding this:—The Apostles went forth rejoicing. *St. Joseph Calasanctius.*

BLESSINGS HIDDEN IN INFIRMITIES.

If we did but know the precious treasure that is hidden in infirmities, we should receive them with the same joy with which we receive the greatest benefits, and we should support them without lamentations and without ever giving any signs of being troubled.

St. Vincent de Paul.

CARE OF THE SICK.

St. Camillus considered himself the servant of the sick, and wished the poor people to believe that he was entirely at their service.

"Dear brother," he said to a sick man who had grown impatient and dissatisfied, "I beseech you for the love of Jesus Christ not to weep and lament any more; I am here ready to serve you, and to do whatever you order me, and be assured that I will not leave you till I see you perfectly satisfied."

ST. MONICA'S PETITION FOR PRAYERS.

Lay this body anywhere: let it not be a care to you; this only I ask of you, that you would remember me at the Lord's altar wherever you may be. *St. Monica.*

CONFORMITY TO GOD'S WILL.

When we ask of God in good faith for the necessities of this life, He is as merciful when He does not hear as when He does hear us, for the physician knows better what is good for the sick man than the sick man himself. *St. Augustine.*

TRUST IN THE LOVING PROVIDENCE OF GOD.

God is certainly more desirous of our best welfare than we are ourselves, and He knows the ways and means of promoting it better than we, for they are in His hands as Ruler of the universe; wherefore in all the accidents which befall us most certainly that happens which is best. *St. Augustine.*

ON THE MEANS OF SECURING SUCCESS IN UNDERTAKINGS.

Before determining on an undertaking we must abandon ourselves to God, as if success were to come from Him alone; but in the choice of means, and by constant efforts, we must work as if all success depended on our own efforts. *St. Ignatius.*

PRESENCE OF GOD.

He who does not keep himself united to God by the exercise of His holy presence, cannot succeed in what he undertakes for His glory.

St. Vincent de Paul.

RECOLLECTION OF SPIRIT.

Disengage thyself from earthly care, and give thyself for a time to think of God, and to repose a little in Him, and having closed the door of thy senses say with the affections of thy soul: O Lord, I am in quest of Thy lovely countenance, teach Thy poor servant how to find it.

St. Augustine.

SOLID VIRTUE.

Let us apply our mind to the attainment of solid and perfect virtues, and learn to esteem these far more than human knowledge or any qualifications or gifts of nature, for those are interior endowments, and alone can impart worth to external gifts or acquirements.

St. Ignatius.

CHARITY.

For such is the eternal law of the Creator, that all those who labor unitedly for His honor shall prosper in everything, that their efforts shall be crowned with success, inasmuch as they have with them God and all His creation. *St. Angela Merici.*

THE PRAISE OF GOD.

Would you know the way to praise God always? Perform well what you do, and you will praise Him constantly. *St. Augustine.*

EVILS OF WORLDLINESS.

The world is more dangerous when it flatters us than when it ill-treats us. We should be more careful of trusting it, when it invites us to love it, than when it admonishes us, and compels us to despise it.

They who follow the maxims of the world experience nothing but misery, and the flattering expectation of happiness is delusive and vain.

Would you wish not to be an enemy of God? Do not be a friend of the world. *St. Augustine.*

INGRATITUDE.

Among all evils and sins, ingratitude, I speak under correction, is one of the things most worthy to be held in abomination in the sight of our Creator and Savior, and of creatures capable of His Divine and eternal glory. *St. Ignatius.*

FAITH.

There are no greater riches, no greater treasures, no greater honors, no greater substance of this world than is the Catholic Faith, that saves men that are sinners, enlightens the blind, heals the sick, justifies the faithful, repairs the penitent, increases the justice of the just, crowns the martyrs. *St. Augustine.*

EDUCATION OF CHILDREN.

Pay the greatest attention everywhere to the instruction of the children in the day schools in the Christian doctrine, and take constant care to make the masters who are set over them do their duty with the greatest faithfulness. *St. Francis Xavier.*

EVILS OF IDLENESS.

Idleness begets a life of discontentedness, it develops self-love, which is the cause of all our miseries, and renders us unworthy to receive the favors of Divine love. *St. Ignatius of Loyola.*

DEPENDENCE ON GOD AND DISTRUST OF SELF.

I do, therefore, pray and beseech you to cast away all confidence in your own powers, in human wisdom and reputation, and keep all your hopes and thoughts continually fixed on God alone. If you do this, then I shall consider that you are sufficiently armed and prepared against all the troubles which may beset you either in the mind or in the body. For God lifts up and strengthens the humble, those especially who in the practice of even humble and abject offices keep their eyes as on a mirror, on their own weakness, and conquer themselves nobly in such practices. These are the persons who in the greatest labors and sufferings will show virtue and constancy.

St. Francis Xavier.

I affectionately entreat of you to pray assiduously for the conversion of sinners, for whom I ask of you wrestlings and tearful prayers, that I may satisfy my longing to show them grace and mercy.

Revelation to St. Catherine of Sienna.

THOUGHT OF THE JUDGMENT.

It is to be feared that the angels, who are at present our guardians, will become our accusers at the day of judgment. *St. Aloysius.*

SUFFERINGS ENDURED IN PURGATORY.

The hindrance that the soul meets with in its desire of seeing God and being united to Him, causes it to feel an intolerable pain; and the pain, together with the hindrance, obstructs those properties which it has by nature, and which by grace are revealed to it; and not being able to retain them, although capable of them, the soul remains in suffering great in proportion to its appreciation of God. This appreciation of God grows with its knowledge, and its knowledge is greater the more it is free from sin; and the delay becomes more and more terrible, because the soul, wholly immersed in God, knows Him without terror, there being nothing in the way to prevent such a knowledge.

St. Catherine of Genoa.

DILIGENCE.

If you sometimes find yourself so distracted by a number of duties that you cannot manage them all, do as much as you can and be con-

tent with that, and even give thanks to God for the particular blessing that He has led you to work in a place where there are so many sacred duties to be performed that you cannot be idle, however much you might wish it, for this is in truth one of the greatest blessings that God bestows. Imagine yourself in Purgatory making satisfaction for your sins; you will think yourself very happily dealt with in that God gives you the troubles of this life, instead of the torments of the fires of Purgatory. *St. Francis Xavier.*

IMPORTANCE OF THE RELIGIOUS TRAINING OF YOUTH.

If a single child profits by my instructions, my trouble and my time will seem to me well spent. *St. Ignatius Loyola.*

HOPE OF FUTURE REWARD ENCOURAGES US TO LABOR PERSEVERINGLY.

If a man could see what reward he will have in the world above for well-doing, he would never employ his memory, understanding, or will in anything but in good works, without regarding at all what labors or trials he might experience in them.

St. Catherine of Genoa.

IMPATIENCE.

Impatience is the habitual outcome of infidelity to what God ordains for us. We can see this in others, and can be disedified at it. Such persons can be quite content that Superiors should direct things in their own way as a rule, but they are pained and troubled if their own private ways are contradicted. *St. Catherine of Sienna.*

THE SPIRIT OF THE WORLD OPPOSED TO THE SPIRIT OF CHRIST.

Two loves have made two different cities: self-love hath made a terrestial city, which rises in contempt of God; and Divine love hath made a celestial one, which rises in contempt of self; the former glories in itself, the latter in God. *St. Augustine.*

HOLY FEAR.

The fear of God is a sign of predestination. *St. Augustine.*

ON PURGATORY.

No tongue can express, no mind can understand, how dreadful is Purgatory. . . . And be assured that the souls have to pay what they owe even to the last farthing. This is God's decree to satisfy the demands of justice. *St. Catherine of Genoa.*

AFFABILITY.

We ought to behave sweetly towards all, with such a demeanor as is wont to spring from a tender heart filled with Christian charity, that is, with affable love and humility; these virtues serve admirably to gain the hearts of men, and to encourage them to embrace even what is most repugnant to nature. *St. Vincent de Paul.*

RELIGIOUS EDUCATION.

St. Angela Merici had a special zeal for the work of Christian education. She says: "Let the Sisters be prompt and obedient to the voice of their Superiors, and so demean themselves in their special good works, and particularly in teaching, that their pupils shall learn from them virtuous habits as well as the knowledge of their religion."
From the Rule of St. Angela.

FRIENDSHIP.

Such is the power of true and genuine friendship, that absent friends are present to each other, and enjoy one another's presence and conversation in heart. *St. Francis Xavier.*

TRUTH.

Truth always shines with the brightness which belongs to it, while falsehood is wrapped in darkness; to dispel this darkness it is enough to put falsehood in the presence of truth. *St. Ignatius.*

AFFABILITY.

Affability induces us to bear with each other, and to listen with patience to what others may say, and whilst charity unites us like members of the same body, affability perfects this Divine union.

St. Vincent de Paul.

EVILS OF VAIN-GLORY.

In the performance of good works, seek not the esteem of men, but seek only to please God. The eyes of men are like so many thieves who wish to rob you of the treasure of your merit. *St. Aloysius.*

FIDELITY IN LITTLE THINGS.

He who does not excel in little things, will never do so in great.

St. Francis Xavier.

MEANS OF ACQUIRING PERFECTION.

Think well, speak well, do well: these three things through the mercy of God will make a man go to Heaven.

St. Camillus of Lellis.

VAIN-GLORY.

Self-conceit, the desire of notice, the wish that others should speak of us, praise our management, and say that we are successful and work wonders—all this is an evil which makes us forget God, which poisons our holiest actions, and is most pernicious in hindering spiritual progress. I cannot understand how anyone who believes and holds it to be a matter of faith that "he who exalteth himself shall be humbled" can possibly speak to pass off for a holy person, for wise, watchful, and able. *St. Vincent de Paul.*

EVILS OF INCONSTANCY.

If a shrub is continually transplanted from place to place by a gardener, it will soon lose its natural vigor and wither; so, in like manner, our inconstancy leads to tepidity, weariness, relaxation of mind, and, by degrees, to the abandonment of all our exercises of piety.

St. Joseph Calasanctius.

PURITY OF INTENTION.

God bestows more consideration on the purity of intention with which our actions are performed, than on the actions thmeslves.

St. Vincent de Paul.

HEAVEN.

And this will be the life of the saints, the occupation of those who are at peace; we shall give praise for all eternity. Not for one day only will our praise last; but as that day will not be a temporal day, so our praise will not have the end of a temporal day and we shall praise for ever and ever. Listen to the voice of Scripture speaking to God according to this our desire: "Blessed are they who dwell in Thy house, they shall praise Thee for ever and ever." Turning to God, let us pray to Him ourselves and all His people who are with us in the courts of His house. May He vouchsafe to keep and protect them, through Jesus Christ His Son our Lord, Who lives and reigns with Him for ever and ever. Amen. *St. Augustine.*

ORDER AND REGULARITY.

There is a rule and order which is necessary in this life, a regularity which leads us to God, if we keep it faithfully. If we fail in this, we swerve from the path which conducts us to His heavenly kingdom; for all is beautiful where there is order, and the Apostle says: "All order is from God." *St. Augustine.*

The Religious and Moral Training of Children or Christian Education in the Catholic Home

CHAPTER XVI

ADVICE TO PARENTS

The *direct* purpose of the Fourth Commandment is to lay down the duties of children to their parents. But *indirectly* and *implicitly* we must understand from it that parents have duties to their children. These duties are divided into two classes. The first class has to do with the bodily and civil education of the child, to fit it for its position in the present life; the second class has to do with the moral and religious education of the child, to fit it for its position in the life to come.

THE DUTY OF PARENTS.

The duty of providing for off-spring until they are able to provide for themselves is dictated by nature itself, and even the brutes fulfil it. Yet there are in the world fathers so unnatural that they think only of themselves; they deny themselves nothing; they satisfy all their desires; and they leave their children hungry and half-naked. Undoubtedly there are fathers in nearly every community who spend in folly the money that should be used to buy what is necessary for their children. It may be only a quarter or a half-dollar spent now and again; but these little sums quickly run up to many dollars, perhaps a hundred dollars in the course of the year, and all this time their children are staying away from school, from catechism, and from Mass on Sunday, because they have not clothes or shoes which that money would provide for them.



Catholic Art Studio, Chicago, Ill.

THE GUARDIAN ANGEL

How often a head of a family will say that he does his best but he cannot keep his children properly clothed. Before he was married, however, he was wasting the money which he should have been saving up with a view to getting married. He is reaping now the folly of his youth. Still worse is the case of those parents who through idleness and lazy habits, have become unable to provide for the wants of their families.

The duty of providing for the children imposes on the parents the obligation of preserving them as far as they are able from all that can injure their bodily health.

THE CARE OF CHILDREN.

Many children grow up weak and sickly because their parents have not taken proper care of them, have not given them proper food, or perhaps even have ill-used them. But while taking proper care of their bodily health, they should not go to the other extreme and be over-anxious and over-careful about them. For in this way they are likely to make them grow up soft, delicate, unable to endure any hardships, unable or unwilling to work. All children should be brought up to habits of industry; they should be taught from early years that they must not be idle; that idlers are no use to themselves nor to any one else. Even if parents are rich, they should still bring their children up to some employment.

EARLY EDUCATION AND HABITS OF INDUSTRY.

Going to school should be the chief employment of children up to the age of fourteen or fifteen. But during the hours which remain after school they should be taught to make themselves useful. It is a great shame to see women who are splendid house-keepers, with daughters who know nothing at all about house-keeping.

These women know how to do things so well themselves, and are so anxious to have them done well, that they cannot bear to have their daughters making experiments, which in the beginning of course, means a good many mistakes and a good many failures.

Again there are foolish mothers who will wear their fingers to the bone that their daughters may have soft white hands.

MISTAKES OF MOTHERS.

Mothers are committing a very great mistake, and worse than a mistake, when they do not teach their daughters all that they know themselves about house-keeping. A girl that is a perfect mistress of plain cooking and plain sewing is far better equipped to be mistress of her own house than if she could play two or three instruments and sing in two or three languages.

But first of all, in the natural order, parents should teach their boys and girls habits of cleanliness, order, neatness and carefulness. This means that parents should be cleanly, orderly, neat and careful themselves, and that they should bid their children to follow their example.

PROVIDE FOR YOUR CHILDREN.

It is your duty to provide for your children; and you cannot provide for them as you should, unless you keep your affairs in order and practice economy in your expenditure.

Those parents, then, are guilty, who, through their wasteful and improvident habits, do not keep their expenses in proper proportion to their earnings, so as to be able to lay something by for a rainy day. Those parents are guilty who neglect their work and thereby make their families suffer. But much more guilty are those who spend what they earn in foolish or in sinful amusement, and, instead of supporting their families burden them with debt.

This means, of course, that parents must lead a life of sacrifice for the sake of their children, and must deny themselves a great many things which it would be lawful for them to have if they were unmarried. But when they were getting married, they knew the obligations which they were assuming; they took the burden willingly upon them; and now they should cheerfully bear it.

All this has reference merely to the bodily education of your children, the education which will fit them for the position they are to fill in this life.

CHOOSING A VOCATION IN LIFE.

The choice of a state of life, however, must be made by themselves. You may advise them; and it is their duty to listen to your advice with all respect. But you have no authority to tell them, for instance, that they must get married, or remain single; that they must or must not enter the priesthood or the convent. If you tell them this, they are not bound to obey you.

When they enter into a certain state of life, it is they, not you, who will have to bear the burdens of that state; therefore, it is they, not you, who must choose the state whose burdens they have to bear.

You have no right to command in this matter. But you have a right to direct and guide your children in the choice of a state of life, and you should do so. If you watch them closely, you will know their abilities sooner than they will themselves; you will even know their likes and dislikes before they have realized them themselves. You may be able to suspect what are the designs of God in regard to them; and then it will be your duty to do all in your power to help them realize these designs.

As soon as they express any inclination for a certain state of life, you should examine this inclination for them, and try to find out their reasons for wishing to enter that state, showing them the obligations, the consequences, the dangers of the course they wish to take. If you know that the choice is a bad one in itself, or that your children are not fit for the position they are inclined to choose, it is your duty to do all in your power to persuade them not to make this choice.

You cannot command in this matter, but it is your duty to advise; and if through want of your advice and direction your children make a bad choice, God will not hold you guiltless.

THE SPIRITUAL WELFARE OF CHILDREN.

There are comparatively few parents who do not pay attention to the bodily welfare of their children; but there is a vast number who pay little or no attention to their spiritual welfare.

Yet this is the all-important thing. So long as God leaves your children with you, they are only a deposit in trust; He commits them

for a while to your care, so that as you were the instruments in His hand of bringing them into this world, so you may also be the instruments of bringing them to eternal happiness.

Our Lord instituted the Sacrament of Matrimony "to enable the husband and wife to live happily together and to bring up their children in the fear and love of God." The Lord made Christian marriage indissoluble, that the parents always living together might constantly work together in the Christian education of their children.

If your children do not succeed in this world; if they are not distinguished by talent, by riches, by dignity; this makes no difference, provided that in the end they save their souls. And the salvation of their souls depends to a very great extent on the Christian education which you give them. In order to give them this education, you must *instruct* them, *watch* over them, *correct* them, give them good *example.*

EARLY RELIGIOUS TRAINING.

This instruction is given by teaching them the principles of Christianity and training them to habits of piety. In the first place you must teach them the Lord's Prayer, the Hail Mary, the Apostles' Creed, the Ten Commandments, explaining these in a manner which suits their age. To make them learn these by heart without giving them any explanation, is like giving hard bread to a child that has not yet cut its teeth. According as their minds develop, you must explain to them, as best you can, the fundamental truths of religion.

Let them know that God created them to know Him, love Him, and serve Him; that they are to remain here only for a time; that there is another life, a happy one or an unhappy one, which is to last forever.

Tell them about the soul that is in them; that, though they cannot see it, it is far more precious than the body which they can see.

Tell them about the state that soul was in when they were born; how they were delivered from that state through the merits of Jesus Christ, who came down from heaven, was born in a stable and died on a cross to save sinners; how these merits have been applied to their souls in baptism; what promises were made in their name at that time, and how they must keep those promises.

Tell them that they must pray to God every day, since it is from

God that all good things come; that they should ask Him for what they need, and thank Him for everything He gives them.

"And have we got to teach our children all that?" some parents will say. Yes, you have. "Can't we leave it to the catechism teachers and the priest?" No, you cannot; and it is a great mistake for you to think you can.

YOUR DUTY AS PARENTS.

The duty falls on you in the first place; you may get the priest or the catechism teachers to help you; but you must not throw the work entirely on their shoulders. No one else can do the work as well as you can, because no one else has so much authority over your children; no one else has so many chances to teach them. The little lessons that you can give them now and then, even while you are doing your housework, are worth more to them than long instructions given them by others.

IGNORANCE OF PARENTS A POOR EXCUSE.

"Well," a good many parents will say, "I would be quite willing to instruct my children, if I were able. But I never was very well instructed myself; I don't know enough to instruct them." That is not a good excuse.

Suppose a ship goes ashore and becomes a total wreck, with the loss of the crew, and the captain explains it to the owners by saying, "I don't understand navigation." Do you think they would take that for an excuse? Would they not say to him: "You don't understand navigation, and yet you took charge of a ship! Why then you have committed a crime; you are a robber and a murderer!"

YOUR RESPONSIBILITY AS PARENTS.

When you got married, Christian parents, you freely and deliberately took upon yourselves all the responsibilities of married life. One of these was the Christian education of such children as God might give you. If you, knowing you were not able to instruct children, took

on yourselves the responsibilities of parents, you committed a grievous sin, a sin which may cause the loss of your children's souls, and which will certainly cause the loss of your own soul, unless you begin at this very hour to repair the mischief as far as may be in your power.

If you are ignorant of the fundamental truths of the Christian religion, that would be a sin for you even if you never had children; but if your ignorance prevents you from instructing your children, it is a double sin, because it is your bounden duty to instruct them. If you have not the necessary knowledge, you must try to acquire it, and in the meantime provide good books and take care to send your children to the catechism class; for, if you cannot instruct them yourselves, you must get some one else to do it. It is because this instruction is so often neglected, that so many children turn out badly.

To teach the principles of religion to your children is not enough, however. It is your duty to train them to habits of piety; it is your duty to mould their characters.

THE CHARACTER OF A CHILD IS LIKE WAX.

The character of a little child is like a piece of soft wax which may be moulded into any shape; but you must begin to mould it in time.

Even babes notice things long before they can speak; then let them notice the reverent way in which you speak of God our Father in heaven, and of Jesus Christ our Savior. Let them notice the terms of praise in which you speak of anything that is right and good, and the signs of abhorrence which you show for everything that is wrong and wicked.

Point upwards to heaven, and tell them that there is where good people go to be happy forever; point downwards and tell them of the dreadful fire in which the wicked will burn forever. Show them the crucifix and a picture of the Blessed Virgin, and let them kiss them with reverence. Fold their hands in prayer; teach them to make the sign of the cross; do all this even before they are able to walk; and when they do begin to speak, let the names of Jesus and Mary be the first you teach them, and let the first coherent words they utter be a prayer.

When your children get a little older, you are to explain things

more fully to them, telling them that God made the world and all that is in it, and how we are bound to serve Him. Especially, you should impress upon them that God is everywhere; that He sees everything we do and hears everything we say; that we cannot hide anything from Him. There is nothing better calculated to keep them from sin.

Try to stir up in their hearts a personal love for our Lord; teach them to look to the Blessed Virgin as their mother in heaven; teach them to have proper respect for sacred places and things. Try to inspire them with a great hatred of sin, especially of the sins most common to children, lying, stubborness, bad temper, greediness, laziness.

TELL THEM A TRUE STORY.

This does not mean that you are to be continually preaching to them; far from it. A word now and again, a bit of advice; even when they ask you to tell them a story, you can turn this to profit, and take occasion to tell them a true story, the story of Jesus and His love, the story of His blessed mother and stories of the saints, and thus little by little you will sow the good seed in their hearts.

Of course you must see to it, that, as soon as they are able, they say their prayers morning and evening. When children come to the age of seven or eight without knowing even the Lord's Prayer, or the Hail Mary, the parents of those children are certainly guilty of mortal sin.

The first lessons in the catechism should be given by yourselves; and even when they are attending the catechism classes, you should examine them; then you should instruct them for confession, and afterwards bring them to confession. At the same time you must take care not to overburden them with religious practices; be satisfied with a little, but see that they do that little well. A few prayers well said are better than many prayers badly said.

AS THE TWIG IS BENT THE TREE WILL GROW.

But just as you cannot teach your children the principles of religion if you do not know them yourselves, so you cannot train them to habits of piety if you are not pious yourselves. It is all important,

therefore, that you should lead truly Christian lives, not only for your own souls' sake, but for the sake of the souls of your children.

"As the twig is bent the tree will grow," is an old proverb. The same idea is expressed in the words of the Holy Scripture: "A young man according to his way, even when he is old, he will not depart from it."

It cannot be said that children who have been well brought up never go wrong; but this can be said, that in the great majority of cases such children come out right in the end. They may have wandered from their father's house, but they know that house well, they love it still in their hearts, and they know the road by which they can return to it. Then when misfortune or disgrace, or sickness comes upon them, they say with the Prodigal of the Gospel: "I will arise and go to my Father." So we never despair of a sinner who has received a sound Christian education.

IGNORANCE HAND IN HAND WITH BAD HABITS.

But if ignorance goes hand in hand with bad habits and vices, ignorance of the fundamental principles of religion, ignorance of the most important duties of a Christian, it may well be said that there is no remedy for the evil. It is a hopeless case; and for this the parents are chiefly responsible, and will be held responsible at the Day of Judgment.

After having done your duty to your children in the matter of instruction, you must not forget that they are children of Adam, that they have been conceived in sin, and that, although this sin has been washed away in baptism, its consequences remain, and one of those consequences is an inclination to evil. It is your duty to counteract this inclination to evil as far as may be in your power, by watching over your children and correcting them.

You must watch over your children to keep them from learning to do wrong; you must correct them to make them stop doing wrong. But an ounce of prevention is worth a pound of cure, watchfulness is much better than correction. Yet of all the duties of parents, watching over their children is the one which is most neglected.

"I always thought my children were so good," we hear many a

poor father or mother say, "and I never knew the difference till it was too late. If I had known it sooner, I would have remedied the evil."

No, they did not know it, that is very true. But why did they not know it? Should they not have known it? What pains did they take to get information on the subject?

Truly, it is a strange thing, says St. Jerome, addressing himself to parents, that you are the last to know of the bad conduct of your children. Everyone else knows; the whole neighborhood is talking of it; and you do not even suspect that anything is wrong. This could not happen if you were even the least bit watchful. It could only happen when you shut your eyes and ears.

It is your duty to be watchful, and if you neglect this duty you are guilty of grievous sin.

STUDY THEIR CHARACTERS AND INCLINATIONS.

You must study the characters and inclinations of your children; you must keep them out of danger; you must keep an eye on their conduct. You must notice the first signs of any evil passion and check it at once. Even a very young child will show whether he is inclined to be bad-tempered, spiteful, proud, obstinate, vain. These are the germs of diseases of the soul; if they are allowed to develop, they will kill the soul; but they can easily be destroyed while yet in the germ, and it is the duty of parents to destroy them.

Watch your children, then, in order to break down their self-will, and make them from the beginning thoroughly obedient. It is a great mistake to pass over everything with little ones, under the pretext that they do not understand what they are doing or saying.

It is a great mistake to let these little ones have their own way, in order to keep them in good humor. They should be made to understand that they will never get anything by crying for it. Once they see that they can get what they want in this way, they will have it, and then instead of obeying you they will make you obey them. If you allow them to have their own way for a time,—until they get more sense, as you say,—you need not be surprised to find their self-will grown so strong that you are not able to break it.

WATCH OVER YOUR CHILDREN.

Watch them, then, from the start, in order to develop their good and to check their bad inclinations.

Watch them, in the second place, to keep them out of danger. It is quite possible that danger may come to their souls through your own imprudence. You must be very careful that you do not scandalize your children yourselves, also that they do not scandalize one another.

Again, you must be very careful not to allow any one to have charge of them who is not of a thoroughly good character. If children learn bad language and bad conduct from servants, the parents are very often to blame, for you should not employ such servants around your children.

TEACH THEM TO AVOID BAD COMPANY.

You should try to know who are your children's companions, and what kind they are, positively forbidding them to keep bad company.

Encourage your children to talk freely to you about their studies and amusements, asking them questions, and you will learn a great deal that will be useful to you. They will reveal unconsciously what you want to know, and then you can give them advice. If they are going to school, try to make the acquaintance of their teacher, and inquire how the children behave, what faults the teacher has noticed in them, and so on. The teacher has sometimes better opportunities of observing them than the parents have.

Keep an eye on your children's conduct at all times, as far as possible. Let them never be far away from you if you can help it, and make it your business always to know where they are. Insist that they shall come straight home after school, and then, if they want to go anywhere, let them ask permission.

PARENTS SHOULD ALWAYS KNOW WHERE THEIR CHILDREN ARE.

If you have a horse or a cow, you always know pretty well where they are to be found. Can you say the same of your children? Even at night, when they should all be in the house, many of you do not know where they are. They are running the road somewhere and learning no good, you may depend on that.

This is criminal carelessness on the part of the parents who permit it. The youngsters should never be allowed out after dark, and even with the grown-up ones you should insist that they be in at an early hour. There must be no going to bed and leaving the doors open for them to come in.

How any father or mother can go to sleep with an easy conscience, while their boys and girls are out, and they don't know where they are, is something hard to understand. You should never allow your girls to go out at night, without a proper escort, and this applies to going to church as well as to going anywhere else. If your girls are going out to service, you should be very particular as to what kind of families they go with.

You should see that they do not neglect their religious duties, and if you find that any attempt is being made to draw them away from their faith, you should put a stop to it immediately. You should never allow them to read a book until you have examined it and satisfied yourself that it is harmless.

If you cannot read, you should get some one else to make this examination for you. And when you are examining a book, try to put yourselves in your children's place. There may be nothing in the book which would do you any harm, and yet it would be dangerous for your children to read it. Some unwise parents think that their children are all right when they have a book in their hands. "My boys never go out at night; they spend all their time reading." "Reading what?"

This duty of watchfulness is very difficult and very painful, but nothing will excuse you from it, and you have the grace of the Sacrament of Matrimony given you for the special purpose of helping you to

perform your duties as parents,—a grace which may be renewed as often as you receive worthily the Sacrament of Penance.

PARENTS SHOULD WORK TOGETHER.

Father and mother must work together in the education of the children; the husband who throws all the responsibility on his wife is doing very wrong. Whether instructing them, or watching over them, you must share the labor between you. You should not take it for granted that your children are bad, but neither should you take it for granted that they only want wings to make them angels.

The best natural dispositions may be completely destroyed by a bad education, and the worst natural dispositions may be thoroughly corrected by a good education begun in time. Watch your children, then, Christian fathers and mothers, for it is your duty.

And remember, that the best watchers are those who can watch without seeming to watch. It is a tiresome task, and it will be a severe strain upon your energies; but it is also a grand and noble task, and great will be your reward if you perform it well.

BE REASONABLE, BUT NEVER ALLOW DISOBEDIENCE.

Never allow them to disobey you, not even in the smallest matter. Be prudent and reasonable in giving your commands, but once they are given, insist that they shall be obeyed. If the command is about a trifling matter, you need not have given it; but since you have given it, you must make your children obey it. And if they get the habit of obeying you in small things, they are not likely to disobey you in more important things.

What a pitiful state of affairs when we see parents begging their children to do something, or perhaps even offering them a reward if they will do it! If you do this, you are encouraging disobedience, putting a premium on it, in fact, since you let your children see that by disobeying you they will gain something.

PARENTS MUST NOT BE INCONSISTENT.

You must make a distinction between one fault and another, between the faults which arise merely from levity and those which come from malice. The more grievous the fault, the more severe should be the correction.

And yet there are many parents who will get into a furious rage with their children on account of an accident, a pane of glass broken, for instance, or a jacket torn. And perhaps these same parents will pass over lieing, disobedience, cursing, or immodest language in their children with the mildest kind of a reproof, or it may be without any reproof at all.

Now, the children know very well, in spite of all your scolding, that a broken pane of glass or a torn jacket are not very important matters. And surely they must think that, in your estimation at least, lieing, disobedience, cursing and immodest language are less important still.

But the slight correction which will do for a docile child will not be enough for a headstrong one. Some children are easily led to do right; others must be driven. You must study the characters and dispositions of your children, in order to know how you should deal with them.

The faults committed by parents in regard to the duty of correction may be set down under three heads: excessive mildness; excessive severity; a combination of the two.

Excessive mildness and indulgence is the fault of those who are so passionately fond of their children that they cannot bear to cause them the least pain or sorrow. They are so afraid of causing them this sorrow by correcting their faults, that they overlook their faults, they leave them unpunished, or perhaps they even go so far as to laugh at their faults.

How often we hear a child give a saucy answer to his father or mother, and the father or mother laugh at it as if it were a good joke. If the boy is headstrong and disobedient, if he is quarrelsome with his young companions, and impudent to older people, his parents pass over all this; perhaps they are even proud of it, for it shows that the lad has a high spirit. Yes, he has the kind of high spirit which makes

a splendid street rowdy, the kind of high spirit which may cause him to end his days in the penitentiary or on the scaffold, and which is pretty sure to lose him his soul.

Murder is becoming more and more common. Not one in a hundred murders is committed in cold blood. Ninety-nine out of a hundred are due to bad temper; bad temper which the murderer's parents would not check when he was a child, because it was only high spirit. How many a good man has been driven to drink by the tongue of a scolding wife. And she first learned to use her tongue in this fashion when she was a young girl. Her father and mother never taught her to control her temper; no, they were proud of her high spirit. What foolish parents! And do you think your children will love you better because you treat them in this criminally indulgent fashion?

Instead of showing your love for your children by not correcting them, you are proving yourselves their deadliest enemies. You are ruining them for this life, and for the next, and you are preparing endless misery for yourselves.

Be mild and just with your children, but be also firm and energetic enough to make yourselves respected. Your children will not love you any the less for it, and they will esteem you a great deal more.

But while avoiding one excess, you must take care not to fall into another which is even more grievous and deplorable, that is the excess of severity.

ILL TREATMENT OF CHILDREN.

There are parents so bad tempered that they will tolerate nothing. They cannot say a single word of kindness; they are always scolding or threatening, and their hands are ever ready to strike. There are brutal parents, who, even when they punish with good reason, punish far too severely.

Such harshness as this is altogether unnatural. God has implanted in all creatures a love and tenderness towards their young; and He expects his rational creatures not to root out this affection from their hearts, but to give it a proper direction.

To act in direct opposition to this is to act against nature itself, and must have very serious consequences. It greatly diminishes that af-

fection and regard which children have by nature implanted in them towards their parents; for however strong this may be, if they meet with nothing from their parents but harshness and brutality, this will necessarily cool their love towards them. It has the worst effects upon the children themselves; it breaks their spirit, discourages them from all good, renders all advice useless to them, and makes them leave their parents at the first opportunity, and expose themselves in the cruel world to misery and perdition.

SHOW LOVE AND TENDERNESS TOWARD YOUR CHILDREN.

To prevent this, the parents should always show a love and tenderness for their children, never get in a passion with them, but teach them the necessary obedience with all mildness as well as with all firmness, and convince them that correction is given them only for their real good.

The Word of God makes great difference between necessary discipline and harshness: "Father, provoke not your children to indignation, lest they be discouraged," says St. Paul.

And again, "Fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord." Your correction ought to be the correction of the Lord, that is to say, it should be animated and directed by a real desire for your children's salvation. It should not be the correction of the devil, inspired by brutal passion which seeks only to ill-treat those who have given offence.

If, when you are correcting your children, you really have nothing else in view except their good, you will easily keep within proper bounds, and go no further than is necessary. And, if circumstances require that the punishment should be rigorous, you will let them see that though you are displeased with them, you love them still.

In this way your children will receive correction with advantage, since on the one hand they know perfectly well that they have done wrong, and on the other they will be persuaded that if you chastise them, it is with regret and only for their good.

But in order that your children may be persuaded that the severity which you show them at times comes from your love for them, you must treat them properly in every other respect.

ENCOURAGE YOUR CHILDREN TO DO RIGHT.

You must show that you are pleased with them when they are obedient and respectful to you; you must animate and encourage them when they are doing right; you must give them little rewards now and then for their good conduct.

Above all, you must not leave them in want of what is really necessary for them. If you never display your authority except in scolding, threatening and beating them; if you pay no attention to them except when they displease you; if you keep them down like slaves; if you leave them without clothes to wear, while you are wasting your earnings or are too lazy to work; if you neglect your children in this way, you will not win their affection, and without their affection, your correction will do them no good, but make them grow worse through stubborness and contempt. You can do anything with your children if they really love you.

WIN THE LOVE OF YOUR CHILDREN.

If you want to win the love of your children, show them that you really love them, not by tolerating what shouldn't be tolerated, but by the thousand little acts of kindness which good parents find it so easy to perform.

Excessive mildness is one fault; excessive severity another; and, strange to say, we often find the two in the same person. There are parents who, in dealing with their children, follow no other rule than the good or bad humor they happen to be in. One day they will turn the house upside down for nothing at all; another day they will laugh at things which they ought to punish severely.

Sometimes they will pass in the same hour from caresses to blows and from blows to caresses. This is folly, and worse than folly. What authority can you acquire over your children if you act in this way? The manner of rearing children is not a thing to be decided by the humor you happen to be in. It must be regular and systematic.

WIN THE RESPECT OF YOUR CHILDREN.

You must have control over yourselves; you must keep your minds well-balanced, if you want to win the respect of your children. We see some parents who can never manage their children either by threats or by tenderness; while others have only to give a sign, a word, a look, and they are obeyed.

The reason of this difference is that the latter class of parents are always even-tempered, never punishing to-day what they laughed at yesterday; they are always gentle, yet always firm; they do not command their children by fits and starts; they govern them in a steady, regular fashion. The former class of parents have not learned how to govern themselves; how then can they expect to govern their children?

CORRECTION IS THE MOST DIFFICULT PART OF EDUCATION.

To fulfil this duty properly you need a great deal of discretion and a great deal of prudence; prudence to distinguish one case from another; prudence to choose the most favorable time and circumstances; prudence to keep within certain limits; so as not to make your children despise you for your indulgence or hate you for your severity.

It is not enough that parents should be good and pious, unless they are prudent as well. There are many good and pious persons who have not a grain of prudence; and therefore there are many good and pious parents who do not know the first thing about bringing up children. The world is surprised to see the children of such good parents turn out so badly; yet there is nothing surprising about it, for goodness will not bring up children properly unless there is prudence with it. On the other hand, we see parents who are not particularly pious succeed very well in bringing up their children; and the reason is because they have good judgment and a great deal of prudence.

"But how are we to get this prudence, if we do not possess it naturally?" you will ask. In the first place, you should always act with a pure intention, for the glory of God and the good of your children's

souls; you should never act hastily, but only after reflection; you should take the advice of others, and not be too much attached to your own opinion.

But above all, you should pray earnestly and fervently to the Father of light, that He would give you the light of His Holy Spirit, that He would give you the wisdom you need. Pray with confidence, and be sure that God who has called you to the task of bringing up children will not refuse the grace which you need for the performance of that task.

NEVER CHASTISE A CHILD WHEN YOU ARE ANGRY.

Some parents say they cannot bear to lay a hand on their children unless they lash themselves into a rage. This is precisely the time when you should not inflict punishment of whipping at all, for you are likely to do it too severely, and your children will think you are merely working off your bad temper at their expense. But depriving the child of some pleasure you intended to give it, the sending of an unruly boy supperless to bed, can be carried out without any feeling of anger.

DO NOT SHOW PARTIALITY.

Another mistake made through want of prudence is the showing of partiality toward some children. Children differ from one another in character and disposition as they do in looks; and it is quite natural that you should like some of your children better than others because of their more agreeable qualities.

This feeling of preference is not a sin of itself; nevertheless, you must keep it down and not allow it to have any influence with you in your outward government of your children; for it would be a sin of injustice, and a great sin, to *show* more favor to one than to another simply because one has greater natural gifts than another. Partiality is bad on every side,—bad for those to whom you show favor, because on the one hand you make them disliked by those who are less favored; and on the other hand they spoil them, they become selfish and stubborn, they disobey you readily because they know your foolish fondness will overlook anything they may do. In the end it is more than likely

that they will repay you for this foolish fondness by treating you with neglect or even with harshness.

Again, the partiality which you show to some of your children is very bad for the others; for, when they find themselves neglected and despised, their natural love for you will begin to grow cool; when they are corrected by you even with good reason, they will put it all down to your dislike for them; and they will have feelings of jealousy, envy, even hatred for those of their brothers and sisters whom you like best. And so your partiality is laying the foundation for discord and disunion which never will have an end.

But, you will ask, is it not right to show special favor to those who deserve it? Yes, but only to those who really deserve it. You may show special favor to good children, for then the others will see that they have only to be good to be treated with equal favor; but you should never show any special favor to a child on account of their cleverness or good looks, because then the others will see themselves shut out from your favor without any fault of their own, and they will have bitter feelings towards the favored ones and towards their parents. Even when the preference is a just one, you must be careful not to show it in too noticeable a manner. Herein also, if prudence is not used, the consequences may be serious.

FATHER AND MOTHER SHOULD AGREE IN HARMONY.

If the father thinks the mother is too soft and easy with the children; if the mother thinks the father is too hard and severe; if you disagree between yourselves as to what ought to be done, and above all, if you are so imprudent as to disagree before your children,—what is the result? The result is that you are despised by your children, and that correction is made impossible, since the children have reason to believe that one of you will protect them when the other wishes to punish them.

It is therefore of the very greatest importance that both parents should be perfectly agreed in the education of their children. Or if you sometimes disagree, discuss the matter in private until you have come to an agreement.

PARENTS SHOULD SET A GOOD EXAMPLE.

It is very seldom, of course, that we find parents so wicked as to teach evil to their children directly. In general, no doubt, you are eloquent in praise of virtue and religion, and desirous of persuading your children that you are really attached to these things. This is all very good. But what will the children think, if they see your actions give the lie to your words? Which are they more likely to follow, your teaching or your example? Do you not know that example is much more powerful than precept? And if this be true of all example, how much more is it true of the example given by parents, whom the children see so constantly, whom they look up to, whom they consider the best models in the world for them to follow in their conduct. Your lives are constantly before your children's eyes.

YOUR CONDUCT IS THEIR GUIDE.

They feel perfectly justified in doing what they see you do.

Since your example has so great an influence upon the conduct of your children, you should understand the importance and the necessity of having that influence a good one. Never an improper word or gesture should escape you before them; your life should be a mirror of virtue and of good Christian conduct. Then your instruction and your correction will have some effect, being supported by your example.

But how can you instruct or correct when your conduct contradicts your words? You may tell your children: "Don't do as I do, but do as I say;" but if you tell them this, you are simply wasting your breath. It is no use for you to tell your children that they must not neglect their prayers, if they see you get up and begin your work in the morning without bending a knee to God. No use for you to tell them to go to Mass on Sundays, if they see you staying at home without any good reason. No use for you to send them to Confession, if you never or very seldom go yourselves. No use for you to tell them to be truthful, if they hear you telling lies. No use for you to tell them to be honest, if they hear you boasting of how you have cheated your

neighbor. No use for you to tell them they must love their neighbor, if they see you quarrelling or hear you talking spitefully or slanderously about people you don't like. No use for you to tell them not to curse, nor to use improper language, if they hear you cursing whenever anything annoys you, if they hear you using impure language yourselves or laughing at others who use it.

Sad to say, this is the way many parents bring up their children, giving them very good instructions and very bad example.

These are extreme cases, of course, but there are many others wherein parents are guilty of grievous sin in giving bad example to their children. It is a matter for long and careful examination of conscience on the part of every father and mother. Mild and gentle as our Savior usually was when dealing with sinners, the words He used about scandal-givers, and especially about those who give scandal to little children, should make us tremble:

"WHOSOEVER SHALL SCANDALIZE ONE OF THESE LITTLE ONES THAT BELIEVE IN ME, IT WERE BETTER FOR HIM IF A MILLSTONE WERE HANGED ABOUT HIS NECK AND HE WERE CAST INTO THE SEA."—Math. xviii, 6.

And if this be true of any scandal-giver, with how much greater force does it apply to fathers and mothers whom God has made the natural guardians and protectors of these little ones. He placed them under your care, that you might teach them to know and serve Him here on earth, in order that they might be happy with Him forever in heaven.

LITTLE BROTHERS AND SISTERS.

A grown-up son or daughter ought to be of great assistance to their father and mother in looking after little brothers and sisters, and at the same time they will be laying up for themselves a fund of experience on which to draw later on when God calls them to be heads of families.

Young men and women should try to take an interest in children, to understand them and sympathize with them. After the grace of

God, nothing is a more powerful factor for good in the rearing of children than to have an intelligent interest in them and sympathy with them. And without this the grace of God is powerless, for God wishes His grace to do its work through human instruments.

Every young man and woman should try to fit themselves for the work of education, the work which includes instruction, watchfulness, correction and good example.

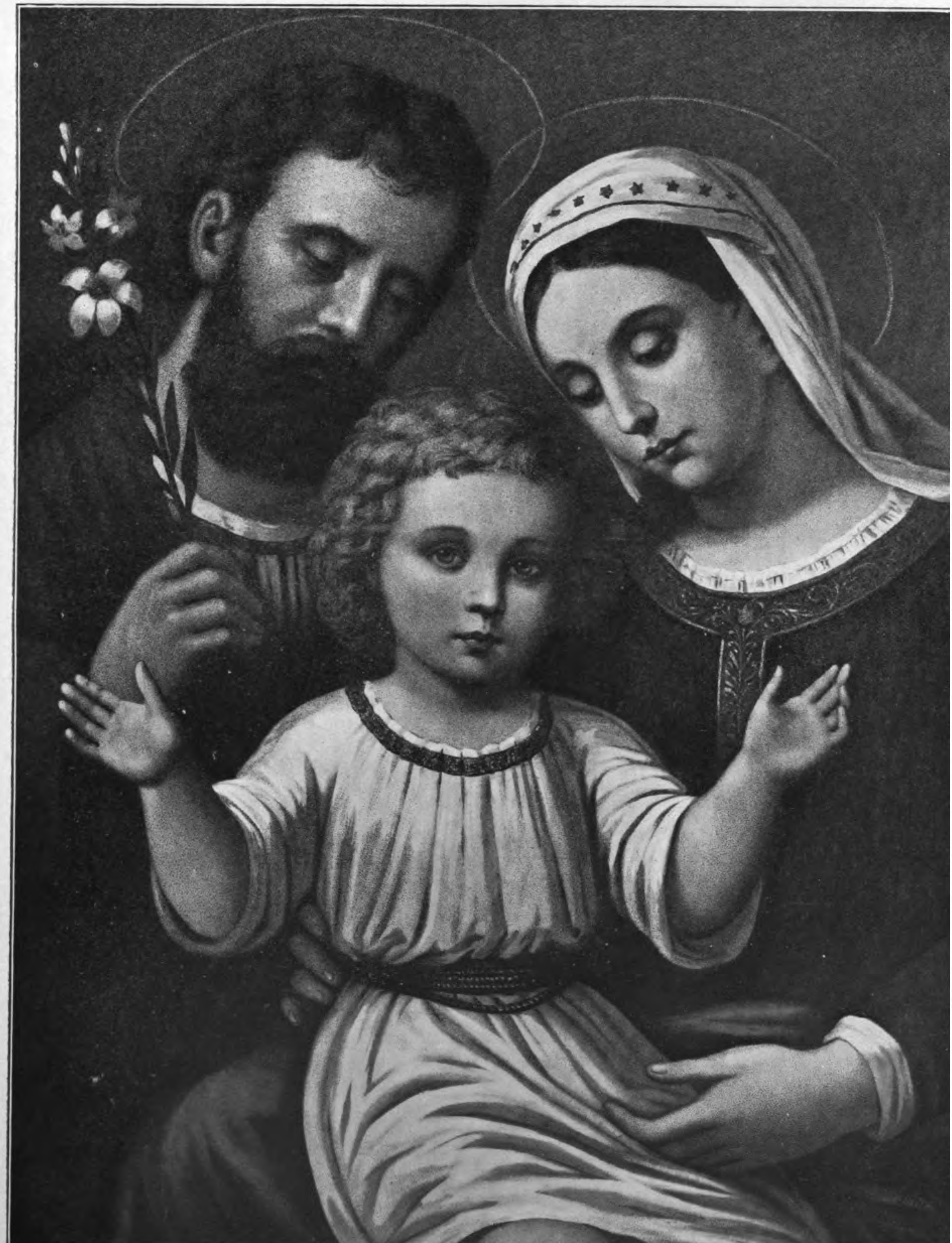
MODELS FOR ALL PARENTS.

As to you on whom the duty has fallen of performing this work, you must labor to perform it as though everything depended on yourselves alone, and at the same time, you must pray as though nothing at all depended on you. Ask God to show you what you ought to do, and then to give you the grace to do it. Ask Him to prepare your children's hearts, that they may be ready to receive the good seed you are going to plant therein. Employ the intercession of the Blessed Virgin and St. Joseph, those models for all parents; employ the intercession of the guardian angels and the patron saints of your children.

Having done all this, having worked and having prayed, your mind may be at ease; having done your best, both by your own efforts and by prayer, you need not worry as to whether the result shall be a success or failure. God does not require that you shall succeed; He simply requires that you shall do your duty. And if you have done your duty, whether you succeed or fail, your reward will be the same.

THE HONOR DUE TO PARENTS.

One of the most precious gifts which parents can bestow upon their children is a sense of reverence. If the amount of reverence now in the world were reduced, the amount of sin, suffering, misery, and death, would at once visibly increase. Life and happiness are closely connected with reverence for holy persons and holy things. The foundation of this virtue is laid when children can learn to honor their parents. How unfortunate are the children whose parents have little in them that is worthy of reverence! And even when the parents are



THE HOLY FAMILY

good, or at least try to be good, they may fail to lay the foundation of reverence in their children. When children are allowed to do as they please, or when they obey only by coaxing and coddling, they may grow up so full of selfishness that there is no room for a sense of reverence in them.

THE FOURTH COMMANDMENT.

The Fourth Commandment does not merely say to children: *Obey* your parents. Obedience is necessary, but not enough. The Commandment says: *Honor* thy father and thy mother. To honor is to fear and love and respect as well as to obey. It is the child's first exercise in the virtue of reverence. It is a preparation for a life of reverential fear of God. He tells us in Holy Scripture that the practice of the honor due to parents is a condition of long and happy life in this world. He does not say that everyone who fulfils this condition will have a long life, because there are other necessary conditions; but He does imply that the child who has no reverence for parents is on the road to misery and untimely death.

TEACH YOUR CHILD TO BE REVERENT.

And the beginning of it in the child is the practice of the honor due to its parents. The parents who do not insist in receiving the honor due them are guilty of a very great injustice to their children. The children who do not learn to revere their parents will scarcely learn to revere God, and are thus unprotected and exposed to the wickedness of the world. And when trouble of mind and weakness of body follow, as they so often do, that is a natural working out of sin against this law: "Honor thy father and thy mother, that it may be well with thee, and that thou mayest be long-lived upon the earth." But the primitive reverence of the child for its parents needs to be engrafted on to reverence for God at a tender age; else it will not grow. Hence the great usefulness of family prayer, and the need of conducting it with reverence. If the prayer is said in a hurried way, as if in haste to get to the end of it, it will have a bad effect on the future lives of the chil-

dren. Parents should speak of holy persons and holy things in a reverent way.

A reverent use of such words as *holy* and *blessed* has a good effect. A mother who says: "Children, it is time for the *Holy* Rosary," teaches reverence by using that word *holy*. And the father who speaks of the *Holy* Sacrifice of the Mass, teaches reverence.

THE FAMILY IS GOD'S SCHOOL FOR TEACHING.

Much more, if the child revere not the father on earth, how can he revere the Father in Heaven? And in family worship the two kinds of reverence unite and mutually strengthen each other. It is an act of filial reverence to be at home at the hour of family prayer, and an act of reverence for God, to be attentive during the prayer. The union of the two is the seed of a strong and beautiful Christian character.

What we should care to form and preserve in ourselves is the Catholic character, a character as distinct as it is beautiful, and which is entirely built upon the foundation of the Catholic faith.

"HONOR THY FATHER AND THY MOTHER."

The Duties of Children to their Parents

First, To love them with filial piety, or a true, sincere, and inward affection; to wish them well; to pray for them; and to help them in their temporal needs.

Second, To pay them honor and respect in thought, word, and deed.

Third, To obey them in all that is not sin.

WHEN CHILDREN INCUR THE DISPLEASURE OF GOD.

If they show their parents no signs of love, treat them harshly, or scowl upon them;

Much more if they hate them, curse them ("He that curseth his father or mother, dying, let him die," Lev. xx. 9); if they wish them dead, or wish any evil to befall them;

If they provoke them to anger, or cause them trouble, pain, or annoyance; much more if they make their parents sin;

If they do not assist them in poverty or affliction; and especially if they do not procure for them, in case of need, the means of receiving the last Sacrament;

If they strike their parents—a crime which God ordered to be punished with death (Exod. xxi. 15).

If they threaten them, treat them with contempt, or expose their sins or failings without grave and serious reason;

If, through pride, they despise their parents as poor and uneducated, or refuse to recognize them, or publicly ridicule them;

If, before they are men or women, and as long as they are under their parents' authority, they refuse to obey them, either in matters of morals, or of religion, or of household arrangements; for instance,—

If they go into company, or seek amusement, to which their parents object; or if, against their parents' will, they endanger their morals or their good name, by company-keeping, especially late at night, or at any unreasonable times or places;

If, against their parents' command, they neglect Mass, the Sacraments, or other religious duties;

If at school, or during hours of study, they waste their time, and so put their parents or others to useless expense;

If by disobedience to their parents' commands, they in any way endanger the good order or the peace of their families;

And, generally, if they engage to be married without their parents' knowledge and consent.

With respect to sins of disobedience, however, three things must be observed—

First, That parents must not be obeyed if they command anything sinful;

Second, That they need not be obeyed if they command anything grossly unreasonable, as, for instance, if they command a child to marry where there is no affection, or not to marry where there is no reasonable ground of objection; and

Third, That in order to make disobedience a grave sin, there must be an unmistakable command, and not merely persuasion or desire, on the part of the parent.

Lessons on Infancy and Youth

QUOTATIONS FROM HOLY SCRIPTURE

"And they brought to Him young children, that He might touch them: And the disciples rebuked them that brought them.—Mark, 10:13.

"Whom when Jesus saw, He was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—St. Mark, 10:14.

"Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it."—St. Luke, 18:17.

"And embracing them and laying His hands upon them, He blessed them."—St. Mark, 10:16.

From my infancy mercy grew up with me.—Job 31 : 18.

Out of the mouths of infants and of sucklings, thou hast perfected praise.—Ps. 8: 3.

I am poor and in labors from my youth: and being exalted have been humbled and troubled.—Ps. 87: 16.

Unless you become as little children, you shall not enter into the kingdom of heaven.—Matt. 18 : 3.

Whosoever shall humble himself as a little child, he is the greater in the kingdom of heaven.—Matt. 18 : 4.

After they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the Child grew and waxed strong, full of wisdom and the grace of God was in Him.—Luke 2 : 39, 40.

As new-born babes desire the rational milk without guile, that thereby you may grow unto salvation.—I Peter 2 : 2.

QUOTATIONS FROM THE HOLY FATHERS

Since Jesus was subject to His parents, He no doubt showed His perfect obedience by sharing their labors with them.—St. Basil.

Being subject to His parent, unrepining and obedient He endured corporal toil.—St. Basil.

Modesty, though it is desirable in all persons, at all times and in all places, is especially becoming in youthful souls.—St. Ambrose.



Catholic Art Studio, Chicago, Ill.

GUARDIAN ANGEL AT THE MANGER

One Hundred and Fifty Important Facts in Catholic Church History Explained

CHAPTER XVII

THE OLD DISPENSATION

Four Empires or monarchies, i. e., powerful states, preceded the Roman Empire, Assyria, with its capital, Nineveh, wielded imperial power from about 625 to 1300 B. C. In 625 Assyria was overthrown and Babylon became the seat of Empire, 538-625. Its greatest ruler was Nabuchodonosor. His grandson, Baltassar, lost Babylon taken by Cyrus, founder of the Persian Empire, which in turn was conquered by Alexander the Great, in 331 B. C. The new Macedonian Empire fell asunder with the death of Alexander, its founder, and out of its ruins arose many smaller states and kingdoms which in the course of time fell under Rome, which from a city-state became complete conqueror of the civilized world. This period coincided with the coming of Christ.

RELIGION IN THE ANCIENT WORLD.

All these monarchies were pagan monarchies. Paganism is the turning away of fallen man from the one true God and his law. The "gentiles," heathens, pagans, began to worship many gods (polytheism). Others paid religious veneration to demons or subordinate spirits, to ancestors, kings, living or dead (apotheosis) or to personified virtues and vices, even the most shameful. Still others who had a philosophical turn of mind, put the visible universe in the place of God (pantheism), or dreamt of two hostile divinities, the good and evil (dualism). Others deified mere matter, the flesh and its desires (materialism). Some recognized a blind necessity, to which even the gods were subject, as the highest power (fatalism). The insufficiency and absurdity of all these human inventions landed many in universal doubt (scepticism).

CHARACTER OF PAGANISM.

These false doctrines led to an ever increasing corruption and immorality which manifested itself in idolatry, superstition and human sacrifices. It was chiefly through the intercourse of pagan nations with the Hebrew people, that truths of the primitive revelations which had been lost were revived among them.

THE CHOSEN PEOPLE.

Of all the ancient nations, the Israelites, "the chosen people," were alone in possession of the true religion, a direct, divine revelation. In Abraham, God gave them their ancestor, and the promise that the Redeemer would issue from his family. Through Moses He freed them from the bondage of Egypt, and gave them the Decalogue, judicial and ceremonial laws and a high priest. According to their national or Mosaic law, God Himself was the immediate ruler of Israel (Theocracy).

Under the Judges they conquered Canaan, the Promised Land, and formed for four hundred fifty years a theocratic republic, with the Tabernacle and the Ark

of the Covenant as their national center. The introduction of the kingdom followed in 1099 B. C. (Saul, David and Solomon), the building of Solomon's temple, and after Solomon's death, the separation of the one into the two hostile kingdoms of Judea and Israel, 975 B. C.

Rapid as was the decay of the chosen people, God did not abandon them. He sent them prophets to preserve uncorrupted amid error and sin, the doctrine of the one true God, to keep alive the faith in the promised Redeemer and to announce the time of His coming. All the sacrifices, ceremonies and institutions of the chosen people were types of the expected Savior. The dignities of the three representatives of God, the High Priest, the Prophet and the King, were to be united in the Redeemer of the world.

THE MISSION OF THE HEBREWS.

Of utmost importance was the providential mission of the Hebrews to revive the worship of the true God (Monotheism) and the knowledge of His moral law among the heathen nations. Placed by Providence on the highway of nations where the commercial roads and caravans of Europe, Asia and Africa intersected each other, they came in contact with all the ancient monarchies. Thus it happened, that when the time of Christ's coming approached, many pagans embraced the worship of God, rejected their heathen practices and adopted the moral precepts and even the ceremonies of the Mosaic law.

On the other hand, this intermingling of the Jews with other nations reacted on themselves. Sects like those of the Pharisees and Saducees, political parties, favoring the adoption of Greek manners and learning (Hellenism), dangerous schools of philosophy arose among them.

Their worship of God became merely external and tinctured with intense fanaticism, national pride and hatred of the Gentiles. The great majority expected in the coming Messiah, not a Redeemer who would deliver them from error and sin, but a conqueror who would free them from the Roman yoke.

THE NEW DISPENSATION

THE COMING OF CHRIST

Preparation—The ancient world had to pass through all the various stages of external progress and internal degeneracy in order to learn by sad experience the insufficiency of its natural resources and the need of a divine Redeemer.

The belief was widely spread among the Gentiles that a deliverer was to come; the political condition of the world, the influence of the Roman Empire itself prepared the way for the speedy propagation of the Kingdom of Christ. The best pagan philosophers, as Socrates, Plato, Aristotle and others, though without authority and the intention of teaching the common people and reforming the world, had, nevertheless, spread ideas among the educated classes which facilitated a transition to the Christian revelation.

The perfect development and universal use of the two languages of the civilized world, Latin and Greek, afforded an efficient means for the propagation, explanation and defense of Christ's teaching. At the time of the Savior's coming universal peace reigned in the world.

THE BIRTH OF CHRIST

Jesus Christ, the God man, was born at Bethlehem, of the Virgin Mary, during the reign of Augustus. Through His mother He belonged to the family of

David, to the tribe of Juda, to the nationality of the Hebrews. Owing to the time and place of His birth, He was a subject of the Roman Empire which officially testified to His human nature at His birth by the census rolls (to which Tertulian, born 160 A. D., refers as existing in his time); at His death by the inscription: "Jesus Nazarenus," affixed to the cross by the order of the Roman Governor Pontius Pilate. The shepherds of Bethlehem and the Magi from the East doing homage to the new-born Savior, represented the two great divisions of mankind, the Jews and the Gentiles.

Pursued by Herod as a possible rival of his dynasty, Jesus spent a portion of His boyhood in Egypt, and after His return led a life of humble and laborious retirement at Nazareth up to His thirtieth year.

CHRIST'S PUBLIC LIFE.

In the fifteenth year of the reign of the Emperor Tiberius, John the Baptist, the forerunner of the Redeemer, began to preach and baptize on the banks of the Jordan. When Jesus was about thirty years of age, He was baptized by John, and announced as the "Lamb of God who taketh away the sins of the world."

After a forty days' fast in the desert, Jesus entered upon His public life—the life of a teacher, benefactor and worker of miracles,—and the foundation of His Church. At the age of thirty-three He instituted the Holy Eucharist, was betrayed by Judas, condemned to death by the Jews, and crucified under the authority of Pontius Pilate. Thus the Jews and Gentiles again co-operated in carrying out the divine decrees. During the forty days between His resurrection and ascension, He completed the work of the organization of His Church.

On the fortieth day after His resurrection, in the presence of many witnesses He ascended into Heaven, taking with him the human body which he had assumed for the redemption of mankind.

But before returning to the bosom of His Eternal Father He laid deep the foundation of His future Church, by bestowing upon the Apostles the full power of the Priesthood, by sending them even as the Father sent Him to all nations of the earth, and by establishing St. Peter the visible and abiding Head of the Church.

PERIODS OF CHURCH HISTORY

1. From the Descent of the Holy Ghost to the Triumph of Christianity. A. D. 33-312.

Foundation of Church.
Extension of Church.
Council of Jerusalem.
Persecutions.

2. From the Triumph of Christianity to The Reformation. A. D. 312-1517.

Heresies.
General Councils.
Inquisition.
Temporal Power of the Popes.
Schism of the East.
Pontificate of Gregory VII.
Schism of the West.

3. From Reformation to the Present Day. A. D. 1517-1906.

Rise of Protestantism.
Council of Trent.
Massacre of St. Bartholomew's Day.
Jansenism.
Secret Societies.
French Revolution.
Pius VII. and Napoleon.
Revolution in Italy.
The Oxford Movement.
Loss of the Temporal Power.
The Vatican Council.
Pontificate of Leo XIII.
Reign of Pius X.

IMPORTANT FACTS IN CHURCH HISTORY EXPLAINED

No. 1.

Question: What is the Church?

Answer: The Church is the congregation of the faithful, who, being baptized, profess the same faith, partake of the same Sacraments and are governed by their lawful Bishops under one visible head, the Pope.

No. 2.

Question: How did Christ prepare for the establishment of His Church?

Answer: He chose twelve Apostles to whom He gave power to preach and to teach, to baptize, to offer sacrifice, to forgive sins and to administer the other Sacraments. To them he said: "All power is given to Me in heaven and on earth; as the Father hath sent me, I also send you. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(St. Matt. xxviii.)

No. 3.

Question: Name the twelve Apostles.

Answer: Simon, afterwards Peter, and Andrew, his brother; James (the Elder) and John, his brother, sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James (the Less) Simon Zelotes, Jude the brother of James, and Matthias.

No. 4.

Question: In what words did Christ give the primacy to St. Peter?

Answer: "Thou are Peter and upon this rock I will build My Church. I will give to thee the keys of the kingdom of heaven. I have prayed for thee, Peter, that thy faith fail not, and thou being once converted, confirm thy brethren. Feed My lambs; feed My sheep."

No. 5.

Question: What did the Apostles do after the Ascension?

Answer: They returned to Jerusalem, and in prayer and seclusion awaited the coming of the Holy Ghost. The treason and death of Judas had left their number incomplete. Peter, therefore, exercising his supreme jurisdicton, advised the Apostles to select from among the Disciples some one to fill the vacancy. Two names were proposed, Matthias and Barnabas: lots were cast and the choice fell upon Matthias. Ten days after the Ascension, the Holy Ghost descended upon the Apostles in the form of tongues of fire.

No. 6.

Question: What Jewish Feast was this?

Answer: The Feast of Pentecost, anniversary of the promulgation of the law on Mount Sinai.

No. 7.

Question: Give the scriptural account of the descent of the Holy Ghost.

Answer: "And when the days of Pentecost were accomplished they were altogether in one place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting, and there appeared to them parted tongues as it were, of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost and they began to speak in divers tongues according as the Holy Ghost gave them to speak."

(Acts, II, 1-4.)

No. 8.

Question: What did the Apostles then do?

Answer: Jerusalem was filled with Hebrews from all parts of the earth who

had come to celebrate the Feast. A vast multitude assembled round the Apostles and were astonished at hearing themselves addressed in their own tongue. Peter was the first to announce the glad tidings of the Gospel. Of those who heard, three thousand were converted and thus was the Church founded.

No. 9.

Question: How did the first Christians live?

Answer: All the multitude of those who believed had but one heart and one soul. They had all things in common; there were no poor among them. Those who had possessions sold them and laid the price at the feet of the Apostles.

No. 10.

Question: What is related of Ananias and Saphira.

Answer: Ananias and Saphira sold their possessions but brought only a part of the amount to the Apostles. When Ananias falsely asserted that it was all, he was immediately struck dead. Saphira then coming in, but not knowing what had occurred, also testified falsely and was punished in the same manner.

No. 11.

Question: How were the Apostles treated?

Answer: The chief priests seeing the effects of the preaching of the Apostles, hated them as they had hated their Master before them. Sts. Peter and John were brought before the Sanhedrin and were commanded to preach no more, but to this command they replied, "We must obey God rather than man." Persecution, instead of intimidating them, only increased their zeal and courage.

No. 12.

Question: Who was the first martyr?

Answer: St. Stephen, one of the seven Deacons who was stoned to death.

No. 13.

Question: Who was the most remarkable of his persecutors?

Answer: A young man named Saul, afterwards known as St. Paul.

No. 14.

Question: Give a brief account of the conversion of St. Paul.

Answer: After the death of St. Stephen, having obtained letters from the high priest, Paul set out for Damascus, breathing hatred and persecution against the followers of Christ. On the road a flash of light suddenly struck him blind and threw him from his horse to the ground; at the same time he heard a voice saying: "Saul, Saul, why persecutest thou Me? I am Jesus whom thou persecutest." And he, astonished, said: "Lord, what wilt thou have me to do?" And the Lord said to him: "Arise, go into the city and there it shall be told thee what thou must do." Thereupon he was led to Ananias, by whom his sight was restored, and a few days after his baptism, he began to preach boldly the Doctrine of Christ. He preached in Arabia and Greece and is known as the Great Apostle of the Gentiles. He suffered martyrdom in Rome in 69.

No. 15.

Question: Before dispersing, what did the Apostles do?

Answer: They composed the Apostles Creed which contains twelve articles. It is in this Creed we find the first mention of the name of the Church founded by Christ, the Holy Catholic Church.

No. 16.

Question: Where did St. Peter go?

Answer: He went first to Antioch (A. D. 38-44), then to Alexandria, thence to Rome where he permanently established his See, as Supreme and Visible Head of the Church.

No. 17.

Question: When was the first Council held?

Answer: In Jerusalem, A. D. 51. In this Council the Gentile converts were declared exempt from the ceremonies of the Mosaic Law. After there had been much disputing, St. Peter, who presided, pronounced the decision in the name of the Church "and all the multitude held their peace."

No. 18.

Question: Was the Gospel preached to the nations before the death of the Apostles?

Answer: Yes; St. Thomas carried it to India, St. John to Asia Minor, St. Bartholomew to Greater Armenia, St. Matthew to Persia, St. Simon to Mesopotamia, St. Jude to Arabia, St. Matthias to Ethiopia, St. Philip to Asia, St. James the less to the Jews, St. James the elder to Spain.

No. 19.

Question: Was the Bible the sole Rule of Faith for the first Christians?

Answer: No; for at least the first century the Bible was not complete, and the faithful received the rule of faith by tradition; hence, St. Paul writing to the Thessalonians, says: "Therefore, brethren, stand fast and hold the traditions which you have learned whether by word or by our Epistle. (Thess. 2, 14) Sts. Peter and Paul never saw the whole of the New Testament. Moreover, some of the Epistles written by the Apostles are lost. The Bible can not be received as the sole rule of Faith, for it does not contain the entire revelation of God. It nowhere tells us how many Divine Books there are, and which they are; if we did not know this from Tradition we should not even have a Bible. The Apostles, through whom the revelations of Christ came to us, were commissioned to teach, not to write.

No. 20.

Question: By whom is the Divine Doctrine kept pure and incorrupt?

Answer: By the infallible teaching body of the Church.

No. 21.

Question: Who compose the infallible teaching body of the Church?

Answer: The Pope and the Bishops united with him.

No. 22.

Question: Who assures us that the Church cannot err?

Answer: Christ Himself, in His threefold promise. First, that He will be with her even to the consummations of the world. Second, that the spirit of the Truth will abide with her forever. Third, that the gates of hell will not prevail against her.

No. 23.

Question: How is the Bible Divided?

Answer: Into the books of the Old and New Testament.

No. 24.

Question: Name the books of the Old Testament.

Answer: Twenty-one Historical Books, seventeen Prophetical Books and seven Moral Books.

The Historical Books are: The Pentateuch, or five Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); the Book of Josua; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Paralipomenon; two Books of Esdras; the Book of Tobias; the Book of Judith; the Book of Esther and the two Books of the Macabees.

The Prophetical Books are: Isaias; Jeremias, Baruch; Ezechiel; Daniel; Osee; Joel; Amos; Abdias; Jonas; Michaes; Nahum; Habacuc; Sophonius; Aggeus; Zacharius and Malachias.

The Moral Books are: The Book of Job; the Psalms; Proverbs; Ecclesiastes; the Canticle of Canticles; the Book of Wisdom and Ecclesiasticus.

No. 25.

Question: Name the Books of the New Testament.

Answer: The four Gospels of Sts. Matthew, Mark, Luke and John; the Acts of the Apostles by St. Luke; fourteen Epistles of St. Paul, one of St. James, one of St. Jude, two of St. Peter, three of St. John, and the Apocalypse.

No. 26.

Question : How did St. Paul write so many Epistles?

Answer: He was imprisoned for two years and during that time he addressed letters to the churches he had established.

No. 27.

Question: Name the four great Prophets.

Answer: Isaias, Jeremias, Ezechiel and Daniel.

No. 28.

Question: Why are they called "Great"?

Answer: They are so-called on account of their extensive writings.

No. 29.

Question: Who is called in Ecclesiasticus the "Great Prophet"?

Answer: Isaias; from the greatness of his prophetic spirit, by which he had told so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles and the glorious establishment and perpetual flourishing of the Church of Christ; insomuch that he might seem to have been an evangelist rather than a prophet.

No. 30.

Question: Who made the first translation of the Bible?

Answer: The first translation was the Itala. St. Jerome in 420 translated the Bible into Latin, giving us what is known as the Vulgate. It is used by the Church in her Liturgy.

NOTE—The greater part of the Old Testament was written in Hebrew. With the exception of St. Matthew's Gospel, written in Hebrew, the whole of the New Testament was written in Greek.

The Greek translation of the Old Testament, made at Alexandria in Egypt, about 250 years before Christ, is called the Septuagint. It is this translation that was used by the writers of the New Testament, who quote from it 300 times and only fifty times from the Hebrew. Evidently, Christ and the Apostles, from whom the early Christians received their whole religion, regarded the Septuagint as the standard version, and the Canon of the Septuagint is the Catholic list or Canon. The Protestant Canon is that of the Jewish Svnogogue, hence it rejects the books of Judith, Tobias, Ecclesiasticus, Wisdom, Baruch, and the two Books of Machabees. Of Protestant translations into English, King James' Bible first published in 1611, is generally preferred.

The only version which the Church has formally approved, is the Latin Vulgate, which the Council of Trent declares, "is to be considered as the authentic Bible for official uses of teaching." All translations into Modern languages must conform to the text of the Vulgate. The English version in ordinary use among Catholics is known as the Reims-Douay edition. It was first published partly at Reims in 1582, and partly at Douay in 1609.

No. 31.

Question: Who was the author of the first general persecution of the Christians?

Answer: Nero, during this persecution Saints Peter and Paul suffered martyrdom on the same day, June 29, A. D. 69. St. Peter was crucified with his head downward; St. Paul was beheaded.

No. 32.

Question: Give an account of the downfall of Jerusalem.

Answer: At Easter, (A. D. 70), Titus, son of Emperor Vespasian, began preparations for a vigorous siege. At the same time, Jews from all parts of the world were assembled to celebrate the pasch. Their presence but added fury to the factions and revolt of the Jews. Famine and pestilence increased their sufferings. But the city was taken; the Temple was destroyed, and then was fulfilled the prophecy of our Lord, "Thy enemies shall come upon thee, and they shall cast a trench about thee, and beat thee flat to the ground and thy children who are in thee, and they shall not leave in thee a stone upon a stone."

No. 33.

Question: What of the second persecution?

Answer: Domitian was the author of this persecution. It was during this one that St. John was miraculously preserved from death, when cast into a caldron of boiling oil.

No. 34.

Question: Name the most noted martyrs of the third persecution.

Answer: The principal martyrs of the third persecution under Trajan were St. Simeon, Bishop of Jerusalem, and St. Ignatius of Antioch.

No. 35.

Question: Give a brief account of the fourth persecution.

Answer: The fourth persecution took place under Marcus Aurelius; it was remarkable for the cruelties practiced and the number of martyrs, chief among whom were Germanicus; St. Polycarp, Bishop of Smyrna; St. Felicitas and her seven sons.

No. 36.

Question: Give an account of the Thundering Legion.

Answer: While engaged in a war with the Germans, the Roman army experienced a miraculous deliverance through the prayers of a Christian Legion. No sooner did they fall on their knees to pray than there fell a copious rain, which, while it refreshed them, drove furiously against their enemies, and from this circumstance the Christian soldiers who saved the Roman army by their prayers were known as the Thundering Legion.

No. 37.

Question: Who were the authors of the fifth, sixth, seventh, eighth and ninth persecutions?

Answer: The author of the fifth was Septimus Severus; the chief martyrs were Saints Perpetua and Felicitas. The sixth was during the reign of Maximin. The principal martyr was St. Catherine of Alexandria. The seventh took place under Decius. The author of the eighth was Valerian. The most distinguished Martyrs of this persecution were Pope St. Stephen and his successors, St. Sixtus, St. Lawrence and St. Cyprian. The ninth persecution was during the reign of Aurelian.

No. 38.

Question: Give an account of the tenth persecution.

Answer: For thirty years the Church

enjoyed tranquillity, but it was again doomed to sanguinary persecution during the reign of Dioclesian. Many suffered for the faith. In Gaul the whole Theban Legion was put to death. St. Sebastian and St. Agnes were also martyred.

No. 39.

Question: Who were the Christian Apologists?

Answer: While the Roman Emperors strove to destroy Christianity by fire and sword, literature was also directed against it. The assaults aroused the Christian Doctors and Apologists who refuted pagan philosophers and left to posterity a mass of valuable writings. St. Justin, martyr, wrote two Apologies in the first century. The great Apologists of the Eastern Church were St. Clement and Origen. St. Cyprian and Tertullian were the most illustrious of the Western.

No. 40.

Question: What were the ends which the Apologists sought to attain?

Answer: First, A refutation of false charges; Second, An appeal against the injustice of pagan treatment; Third, A demonstration of the false nature and pernicious influence of paganism; Fourth, A vindication of Christian practices and of truth.

No. 41.

Question: Who was the first Christian Emperor?

Answer: Constantine, who in a war with Maxentius was converted through extraordinary means. While marching he beheld a luminous cross in the heavens and around it these words: "In this sign thou shalt conquer." A severe struggle ensued, Constantine was victorious, and soon after openly embraced Christianity. The decisive battle was fought at the Milvian Bridge, over the Tiber, near Rome. Maxentius was drowned in the river. Raphael commemorated the battle by a celebrated mural painting in the Vatican.

No. 42.

Question: What proof did Constantine give of his love for Christianity?

Answer: He built many Christian churches and showed greatest veneration for sacred places. His mother, St. Helena, discovered the true cross and built the Church of the Holy Sepulchre in Jerusalem.

No. 43.

Question: How was the peace of the Church disturbed?

Answer: By the disorderly conduct of her own children. Arius, a priest of Alexandria, openly denied the divinity of Christ. The Council of Nice was convened in 325, and condemned the doctrine of Arius. Pope Sylvester was represented by three legates. The Nicene Creed was published—this is the one said at Mass,—in it occur the words, "consubstantial with the Father"; in it also were first stated the four marks of the true Church—One, Holy, Catholic, and Apostolic. At this Council the uniform celebration of Easter was fixed and it also affirmed the primacy of the Bishop of Rome.

No. 44.

Question: Who was the last pagan Emperor?

Answer: Julian the Apostate, 363. Shortly after his accession, he openly professed idolatry, and in many ways manifested his opposition to Christianity. In order to falsify the prophecy of our Lord regarding the Temple of Jerusalem, he ordered it to be rebuilt; but each time God frustrated his designs in a miraculous manner, fulfilling the

prophecy of Christ through the Jews, who did not leave a stone upon a stone of the old foundation, for when they attempted to rebuild a fire burst forth and drove them away. After a reign of twenty months, Julian fell in a battle against the Persians. His last words were: "Thou hast conquered, Galilean."

No. 45.

Question: What was the Macedonian heresy?

Answer: The heresy of Macedonius denied the divine procession of the Holy Ghost. The Council of Constantinople, (381) condemned this, declaring the Holy Ghost to be "The Lord and Giver of life, who with the Father and the Son is equally adored and glorified."

No. 46.

Question: Give an account of the Pelagian heresy.

Answer: Pelagius, the founder of this sect, denied the existence of original sin, the existence of grace as an efficacious means of spiritual life and salvation through the merits of Christ. St. Augustine refuted these errors, and Pope Innocent solemnly condemned them in the Council of Carthage, 418. Shortly afterwards, the Semi-Pelagians who denied the first movements of grace necessary to any act meriting supernatural reward, partly revived them, but they too were condemned.

No. 47.

Question: What was the Nestorian heresy?

Answer: This heresy, preached in Constantinople by Nestorius, denied the Incarnation and said the Blessed Virgin should not be called the Mother of God because she was the Mother only of the man, in whom God dwelt, as in the Prophets. This heresy was condemned by the Council of Ephesus 431. The words, "Holy Mary, Mother of God, etc.," were added to the Hail Mary. St. Cyril of Alexandria as representative of Pope Celestine presided.

No. 48.

Question: During this epoch of struggle with false principles, how did God console the Church?

Answer: By giving her many saints, pontiffs, doctors, orators and writers, who, under the name of "Fathers of the Church," have left a rich treasury of merit and writings. Such men were Tertullian, Origen, Leo the Great, Lactantius, Gregory of Nyssa, the two Cyrils of Jerusalem and Alexandria, Peter Chrysologus, Eusebius and the "Great Doctors of the Church."

No. 49.

Question: Name the Great Doctors of the Western Church.

Answer: St. Augustine, 430; St. Jerome, 420; St. Ambrose, 397; St. Gregory the Great, 604.

No. 50.

Question: Of the Eastern?

Answer: St. Athanasius, 373; St. Basil, 379; St. Gregory Nazianzen (the Theologian), 390, and St. John Chrysostum, 407.

No. 51.

Question: By what other means did God assist His Church?

Answer: By Monasticism. Monastic life was founded in the East by St. Anthony in the third century; in the West by St. Benedict, in the fifth century. His principal Monastery was at Mt. Casino in Naples. St. Gregory the Great, himself a Benedictine, added the pursuit of learning to the aims of the order. This order has given twenty-eight Popes to the Church.

No. 52.

Question: Give an account of the conversion of Ireland.

Answer: The year 432 beheld the arrival on the coast of Ireland of the man destined by Divine Providence to convert the whole Island. This man was St. Patrick, who was sent by Pope Celestine to spread the faith in that country. The work of this apostle is without parallel in history. After a missionary life of thirty-three years, he left the entire island converted, the Church organized, and the people trained in the practice of Christian virtues.

No. 53.

Question: Who was St. Leo the Great?

Answer: He was Pope during the time the Huns invaded Italy, under their king, Attila, "The Scourge of God." This holy Pope, clothed in the insignia of his high office, met the fierce Attila, who immediately withdrew from Italy never to return. Three years later (455), Genseric, at the head of the Vandals, encamped before the gates of Rome. St. Leo again went forth, and though the Arian king promised to spare the city from fire and sword, yet he entered and took Rome, carrying 60,000 captives to Africa.

No. 54.

Question: What Council did St. Leo convene?

Answer: The Council of Chalcedon, 451; this council condemned the Eutychian heresy which taught that there is only one nature in Christ.

No. 55.

Question: When did France receive the faith?

Answer: In 496, when Clovis through the prayers of his Queen, Clotilde, embraced Christianity. He and three thousand of his subjects were baptized on Christmas day.

No. 56.

Question: Who was the Apostle of the English?

Answer: St. Augustine, who was sent to them in 596 by Pope St. Gregory the Great. By the end of the seventh century the Anglo-Saxon Church was thoroughly organized with a primate Archbishop at Canterbury.

No. 57.

Question: Who was the Apostle of Germany.

Answer: St. Boniface, who in the eighth century converted the Germans to the true faith.

No. 58.

Question: Give an account of the rise of Mohammedanism.

Answer: While the Church labored to organize and convert the people of Europe, Mohammedanism, the most terrible enemy of Christianity, appeared. Mohammed, its author, was born at Mecca, Arabia, in 570. At the age of forty he announced himself the Prophet of the Most High God; at first he made few proselytes and many enemies, but later he captured Mecca and imposed his religion on the greater part of the Arabians. This religion is an incongruous mixture of Jewish and Christian doctrines. Teaching both error and truth, inspired its believers with the greatest fanaticism, which blended admirably with the ardent nature of the Arabs. In less than one hundred years after the Hegira (622), Mohammedanism had made rapid strides toward the conquest of the world, and it continued for some time the most threatening enemy of Christendom.

No. 59.

Question: Give a brief account of the Monothelite heresy.

Answer: This heresy was nothing more than a modified form of Eutychianism and destroyed the Dogma of Redemption. It taught that there is but one will in Christ and not two, a divine and human will, acting in perfect harmony. It was condemned at the Third Council of Constantinople, A. D. 680.

No. 60.

Question: What was the Iconoclast heresy?

Answer: The Iconoclasts, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. This heresy was condemned at the Council of Nice, 787.

No. 61.

Question: When did the Temporal Power of the popes begin?

Answer: It began through the helplessness of the popes to resist the incursions of the barbarians. In 751, Pepin the Short, King of France, conferred upon Pope Stephen the territory obtained from the Lombards who had invaded Italy. When Charlemagne occupied the throne of France the Lombards broke the treaty they had made; he marched against them, defeated them, and confirmed the grant made by Pepin. The Temporal Power of the Popes continued until 1870, when United Italy, by the grossest injustice, deprived them of this power.

No. 62.

Question: What of the Papacy in the tenth century?

Answer: The Papacy, the only power which the barbarous invaders of the fourth and fifth centuries were forced to respect, was trampled under foot in the ninth and tenth, by the princes who took forcible possession of Rome, and placed on the pontifical throne men favorable to their personal interests and ambitions; hence, the Church was plunged into an abyss of miseries.

NOTE—From the time of Peter down to Pius X there have been 258 Pontiffs. This number comprises sixty saints, mostly martyrs, and a multitude of great men, who, like Pius IX and Leo XIII, were eminent alike for virtue and wisdom. There have been, however, exceptions, such as Stephen VI and John XII in the tenth century, Benedict IX in the eleventh, and Alexander VI in the fifteenth.

No. 63.

Question: What remedied these evils?

Answer: With the advent in Italy of Otho the Great, a new era began for the Papacy. Partially free to elect her own supreme pontiffs, the Church placed in the Chair of Peter pious and able popes. With the disenthrallment of the Papacy began an epoch of reformation. The Church used all her efforts against Feudalism, endeavoring to establish obedience to lawful authorities, and by the "Truce of God" tried to interrupt the perpetual strife.

No. 64.

Question: Did the faith remain intact?

Answer: Yes; in the midst of all the evils, the Papacy preserved its doctrine untainted, its faith unaltered, immaculate. Christ, who instituted the Papacy and confirmed its faith, did not promise that the successors of St. Peter should all be Saints.

No. 65.

Question: What was the "Truce of God?"

Answer: It was a law by which all men were required, under pain of excommunication, to abstain from acts of vio-

lence and armed expeditions from Wednesday evening until the following Monday morning. It was introduced into France, Germany, England and Italy.

No. 66.

Question: In what other way did the Church show her power?

Answer: In the reformation of ecclesiastical abuses which were very prevalent. This she obtained by means of synods and councils and by enacting reformatory statutes.

No. 67.

Question: Who were the most eminent reformers?

Answer: Among the most eminent of those who labored to reform abuses may be mentioned Pope St. Leo IX, who refused no labor and shrank from no danger; the Cardinal, St. Peter Damien; and the greatest churchman of all history, Hildebrand, who afterwards ascended the pontifical throne under the name of Gregory VII.

No. 68.

Question: What was the cause of trouble between Henry IV of Germany and Gregory VII?

Answer: The simoniacal investitures which were undoubtedly, the primary source of all the evils that afflicted the Church during that period. Gregory VII determined to use his utmost endeavors to suppress the abuses which had crept in among the clergy; in order to do this, he was obliged to use the most severe measures; his course made him hated in his own time, calumniated ever since, but, at the same time, it proves him one of the greatest men of all history.

No. 69.

Question: Give a brief account of this contest with Henry.

Answer: Henry IV, though highly gifted intellectually and physically, was not imbued with deep or sincere religious sentiments. In his eyes the immense revenues derived from lay investitures justified the perpetuation of the demoralizing usages of a barbarous age. He, therefore, sold Bishoprics and Abbevs to corrupt and ignorant men. Gregory appealed to Henry to discontinue this practice and to labor with him for the reformation of abuses. Henry promised much, but did nothing.

No. 70.

Question: What measures did Gregory then adopt?

Answer: He promulgated a law on investitures, and Henry, having refused to accept it, was excommunicated. Henry, after falsely accusing Gregory of crime, deposed him. When Gregory was notified of the outrageous matter, he released all Christians from fidelity to the Emperor, who, finding himself abandoned by all, submitted. At the Castle of Canossa he threw himself at the feet of Gregory and was absolved after performing a public penance of three days.

No. 71.

Question: Did this put an end to the troubles regarding investitures?

Answer: No; soon after his absolution, Henry violated all his promises. A civil war followed between Henry and his opponents and in the following year Gregory died. The struggle for Ecclesiastical liberty was continued by his successors. It was finally settled by the concordat at Worms, when Henry V, son and successor of Henry IV, consented to grant full liberty of Episcopal elections and to renounce investitures. The Pope, Calixtus II, made several concessions also.

No. 72.

Question: Who attacked the Church in England?

Answer: Henry II at the Council of Clarendon promulgated Articles destined to destroy the Church's liberty. The Bishops were required to perform military services; ecclesiastics were subjected to civil tribunals, appeals to the Pope were forbidden, and to the king was given undue authority in episcopal elections and in Church revenues.

No. 73.

Question: What resulted from this?

Answer: Thomas a Becket, who was coerced into signing these articles, appealed to Alexander III, who released him from his promise to observe them. After his return to England, the Archbishop excommunicated several Bishops who had aided Henry in his attacks on the liberty of the Church.

No. 74.

Question: How did Henry regard this act of Thomas?

Answer: Enraged at the Primate's conduct, he uttered a rash oath which indicated a wish to get rid of a troublesome priest. Four knights immediately hastened to Canterbury and murdered the holy Archbishop, December 29, 1170. Henry soon repented of his rashness, made public penance for it, and solemnly repealed the Constitution of Clarendon.

No. 75.

Question: Name some of the Saints who flourished during this period of conflict.

Answer: St. Gregory VII, St. Bernard, St. Norbert, St. Lawrence O'Toole, St. Felix, St. John Matha, St. Isidore, St. Elizabeth of Hungary, St. Hildegard, St. Thomas of Aquin, St. Peter Nolasco, St. Thomas of Canterbury, St. Philip Benizi, St. Bonaventure, St. Francis Assisi, St. Dominic, St. Anthony of Padua, St. Simon Stock, St. William, St. Louis, St. Clare, St. Gertrude, St. Julian and St. Margaret of Cortona.

No. 76.

Question: What of Monasticism during this time?

Answer: Monasticism, which had all but perished during the tenth century, was revived, and rendered valuable services to religion. God has given to His Church all spiritual power save that of making a willing sinner an unwilling saint.

No. 77.

Question: Who founded the Mendicant Orders?

Answer: St. Francis of Assisi was the founder of the first of these Orders. Poverty the most complete was observed, for charity was its sole support.

No. 78.

Question: What other great Founder lived at this time?

Answer: St. Dominic, who founded the Order of Friars Preachers, which was also a mendicant Order. St. Francis, conjointly with St. Clare, established the poor Clares for women, and St. Dominic founded the Order of Dominican Nuns.

No. 79.

Question: When and by whom was the Greek Schism commenced?

Answer: In the ninth century by Photius, who though not a priest, took unjust possession of the See of Constantinople, in place of Ignatius, who was exiled by the Emperor. He attempted to obtain confirmation of his usurpation from Nicholas I, but failing in this, he threw off all restraint and openly declared that Constantinople had spiritual power equal to that of Rome.

No. 80.

Question: What Council was then held?

Answer: A Council at Constantinople in which the Greek Bishops condemned Photius and proclaimed the supremacy of Rome.

No. 81.

Question: Did this end the schism?

Answer: No; Photius, who, through a political revolution had been banished, was soon after recalled and on the death of St. Ignatius was again placed in the patriarchal chair; he was again banished and died in exile; but the seed he had sown did not perish with him.

No. 82.

Question: Who consummated the schism?

Answer: Michael Cerularius, in 1054, when the Bishops of Asia joined it and broke entirely from the supremacy of Rome.

No. 83.

Question: Are the Greeks merely schismatics?

Answer: They soon added heresy to their schism, teaching that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning.

No. 84.

Question: How is the Greek Church divided?

Answer: First, into the Church within the Ottoman Empire; Second, the United Greek Church; Third, the Russian Greek Church.

No. 85.

Question: To whom is the Church within the Ottoman Empire subject?

Answer: To the Patriarch of Constantinople, who is also the chief of the other three patriarchates, Alexandria, Antioch and Jerusalem. The Sultan is virtually the head of the Church, and the Bishops and Patriarchs are forced to confess that he is the supreme and final arbiter in every important dispute.

No. 86.

Question: Who formed the United Greek Church?

Answer: The United Greek Church includes the Christians who follow the general discipline of the Greek Church and also its liturgy, yet are united to the Church of Rome, admitting double procession of the Holy Spirit and the supremacy of the Pope; accepting all the doctrinal decisions of the Councils subsequent to the Greek Schism. Their usage as regards celibacy is the same as the Greeks, with the consent of the Roman Pontiffs; viz. Priests marry, Bishops do not, as they are chosen from monastic clergy. Communion is under two forms.

No. 87.

Question: Give an account of the Russian Church.

Answer: Since the time of Peter the Great, the Russian Church is governed by the Holy Synod appointed by the Czar. This Synod consists of five members, ordinarily, Archbishops or Bishops; but they may admit priests or monks; the members are named by the crown and hold office but for one year; two officials of the crown assist at all its deliberations. Synods elect bishops, but the crown confirms and grants investiture. The Greek church denies purgatorial fire, but admits an intermediate state of purgation. It has a true priesthood, valid Sacraments, but not jurisdiction, which renders Penance invalid.

No. 88

Question: What was the heresy of Berengarius?

Answer: This heresy taught that the Body and Blood of Christ are not con-

tained in the Holy Eucharist in reality, but only figuratively. It was unanimously condemned A. D. 1078, and did not reappear until it was revived by the Protestants.

No. 89.

Question: What were the Crusades?

Answer: The Crusades were holy wars undertaken by the Christians of Europe for the purpose of freeing the Holy Land from the tyranny of the Turks. The participants wore on their right shoulder a red cross, hence the name Crusade.

No. 90.

Question: When was the first Crusade undertaken?

Answer: In 1095, under the leadership of Godfrey of Bouillon. After undergoing incredible hardships and surmounting the greatest difficulties which had been placed in their way by hostile princes, the Crusaders at length laid siege to Jerusalem, which was taken at the end of five weeks, 1099. Godfrey was proclaimed King by his army, but he refused the insignia of royalty and took the title of "Protector of the Holy Sepulchre."

No. 91.

Question: How many Crusades were there?

Answer: There were eight; the last took place in 1270; it was led by St. Louis, king of France.

No. 92.

Question: Were the Crusades completely unsuccessful?

Answer: The Crusaders failed to accomplish their primary object, which was the delivery of the Holy Land. Notwithstanding this, they were of the greatest benefit to the Church and to civilization.

No. 93.

Question: Mention some of their beneficial results.

Answer: They preserved Europe from the invasion of the infidels, who otherwise would have taken Constantinople and overrun all the West; they partially suspended those internal wars and dissensions which were sapping the strength of Christian nations; they were instrumental in liberating the serfs and in laying the foundation of civil liberty; they extended commerce, developed industry and added much to the world's historical and scientific knowledge. Had they been as ably conducted as they were wisely planned, they would have been the most beneficial movement of all history.

No. 94.

Question: To what Military Order did the Crusades give rise?

Answer: To the Knights of St. John and Knights Templars. A remnant of the former still exists at Malta, but the latter were suppressed.

No. 95.

Question: By what were the Twelfth and Thirteenth Centuries distinguished?

Answer: By unbounded intellectual activity; there we find the Church with the Popes using every means to promote learning among the people. To meet the general demand Universities were established in which were taught all the branches of learning. They were first under the direction of Bishops, but later were placed under immediate jurisdiction of the Popes.

No. 96.

Question: Name some of the Universities.

Answer: Those of Paris and Rheims in France; of Salerno and Bologna in Italy; of Oxford and Cambridge in England; of Salamanca in Spain; and of Lisbon in Portugal.

No. 97.

Question: Were these Universities patronized?

Answer: The number of students is almost incredible. During fifty years Oxford could count thirty thousand students within its walls.

No. 98.

Question: Name some of the great Masters.

Answer: St. Anselm, Peter Lombard, Abelard, John of Salsbury, Alexander of Hales, Albertus Magnus, St. Thomas of Aquin, St. Bonaventure, Roger Bacon and Duns Scotus.

No. 99.

Question: When did the Albigensian heresy arise?

Answer: Towards the close of the thirteenth century the Albigensians, in the southwest of France, threatened alike to destroy religious and social order. Pope Innocent III appointed special legates who were to co-operate with the civil and local ecclesiastical authorities in restoring order. In the civil-religious war which followed, horrible excesses and cruelties were committed by both parties; these are explained, without being justified, by the anarchy and bitterness of the struggle. The Catholic party triumphed, but for the ultimate success in extirpating the heresy the Church relied upon the efforts of such Apostolic men as St. Dominic and his disciples.

No. 100.

Question: Give a brief account of the Inquisition.

Answer: The Inquisition established about this time gradually spread throughout all Europe. In England and Germany it remained an Episcopal tribunal, but in the other countries it was gradually lost to the Episcopacy. In France it was transformed into a state tribunal by Philip the Fair, who used it effectively in his warfare against the Knights Templars. In Spain, previous to the reign of Ferdinand and Isabella, the Inquisition had almost ceased to exist.

No. 101.

Question: Was the Spanish Inquisition the same as the Ecclesiastical?

Answer: No; the Inquisition established in Spain was purely a state tribunal, all the members being nominated by the sovereign. In the hands of the kings of Spain it became an instrument, employed for the triumph of the Christian Faith; and at the same time, for the Spanish Nation over the conspiracies of the Jews and Moors. It is true that abuses crept in, but this is no reason for criminating the Church. The jurisdiction of the Holy Office was limited to the declaration of the guilt or innocence of the accused; the penalties were according to the Criminal Code of the Country.

No. 102.

Question: Is it true that Galileo was persecuted and imprisoned by the Inquisition?

Answer: It is alleged that Galileo was persecuted for having taught that the earth moves around the sun, and this is brought forth as a proof of the Church's ignorance, intolerance and fallibility, and of her opposition to the progress of science. Facts have been here misrepresented. It is true that by order of Pope Paul V, Galileo's doctrines were examined in Rome in 1610, and were condemned, first by censure of the Holy Office and then by a decree of the Congregation of the Index. Having promised in Rome that he would no longer defend or teach his opinions, Galileo returned peacefully to Florence. In 1632 he again published his theory, drawing upon himself a fresh condemnation

of the Holy Office with the penalty of imprisonment. This penalty was afterwards commuted to that of seclusion in the gardens of Trinita-del Monte. Here Galileo was at liberty to receive visits, and he received permission to return to his country house, where he died. It may be stated that the horrors of chains, dungeons and tortures which he had to undergo at the hands of the Inquisition are but fables and calumny.

No. 103.

Question: But are not the decisions arrived at in Rome in 1616 and 1636 serious objections against the doctrinal infallibility of the Church?

Answer: We admit that the principle of these decisions is erroneous since the astronomical system condemned by them is now considered to be proved: but as regards the question of infallibility it is quite irrelevant; for the infallibility in doctrine supposes a definition of an Ecumenical Council, or of the Pope speaking Ex Cathedra, and, in the case of Galileo, such a definition never took place. And the protective Providence of God over His Church is manifested in the fact, that, at a time when the majority of theologians firmly believed the doctrine of Copernicus to be contrary to the Scriptures, the Church never solemnly refuted it.

No. 104.

Question: Give an account of the Schism of the West.

Answer: In the fourteenth and fifteenth centuries, the period during which the Schism of the West lasted, the Church presented a spectacle of scandalous division; the schism was a hard trial, wherein the bark of Peter had more than ever to rely on the Divine protection to avoid shipwreck. History tells us that during a space of more than forty years after 1378, there were in the Church two Soveriegn Pontiffs, Urban VI on one side and Clement VII on the other with their respective successors. At the beginning of the fourteenth century Pope Clement V transferred the Pontifical See from Rome to Avignon. Soon, two parties were formed, one advocating the Pope's return to Rome, the other, his establishment in France; this gave rise to the election of Clement VII, five months after that of Urban VI, which was declared to have been null. There were, then, two Popes: both of whom having been elected by the same cardinals, might seem legitimate; hence there arose a schism among the Christian nations. But, as much as it is to be deplored, this schism did not affect the faith. The division touched the rights of the different Popes, but not the primacy of St. Peter, or the unity of the Apostolic See. All believed in one Visible Head of the Church, but, under existing circumstances, they did not know which was the true Pope. The schism was productive of much scandal and many abuses, and the occupants of the Papal Throne were blameworthy for their reluctance to sacrifice their own ambition and the interest of their followers for the good of the Church. But God did not abandon His Church in this extremity of peril; and the peace and order of Christendom were restored by the universal recognition of Martin V, who assumed the chair of St.Peter in 1417.

No. 105.

Question: What was the condition of Europe at the beginning of the Sixteenth century?

Answer: In the beginning of the sixteenth century, many causes combined to render possible a successful religious struggle; these were found alike in the political, intellectual, and religious world. Political hatred ran high, and

political interests absorbed all others; the tendencies of the age and the interests of the Monarchy were opposed to ecclesiastical authority.

No. 106.

Question: What were the intellectual tendencies?

Answer: The fall of Constantinople had driven many Greeks to leave the East and seek refuge at the courts of Europe, especially in Italy. They brought with them their classic tastes and there then arose a great and widespread admiration of polite literature and of the artistic perfection of antiquity, in which ecclesiastics too greatly shared. The work of the Greek authors became popular and these are largely responsible for the neglect of religion and the predominance of a most worldly spirit of intellectual pride. Two great systems of philosophy were face to face, contending for mastery in men's minds. The one, represented by Aristotle—serious and systematic—appealed to reason; the other, by Plato—brilliant and vague—appealed more powerfully to the imagination. These discussions invaded the domain of Christian dogma; and while some labored to reconcile the philosophy of these two with the Church's teachings, others became atheists, theists, freethinkers and pantheists.

No. 107.

Question: What of the Church at this time?

Answer: Unfortunately, abuses had crept in, during the course of ages, and during the struggle between political rulers and the Church (resistance to which may be said always to find support in the civil powers), these abuses still existed in the Roman court, in the Episcopacy, the Clergy and the monasteries. This, in the minds of the unthinking, justified the bitter opposition to the Church. Most of the abuses came from political complications, but there certainly was much that called for the utmost efforts of those in authority to oppose. The Popes, however, were seriously crippled, and in many cases were obliged to tolerate what they could not reform. This condition of affairs prepared the way for another Arius, who came in the person of Martin Luther, an Augustinian.

No. 108.

Question: What incident served as an opportunity for Luther's revolt?

Answer: Leo X promulgated a plenary indulgence, the alms attached to the gaining of which were to aid in completing the Basilica of St. Peter's at Rome. The Dominican, Tetzel, was appointed to preach the indulgence in Germany. This preference for a Dominican greatly incensed Luther, as it had been customary for the Augustinians to preach these indulgences.

No. 109.

Question: What did Luther do?

Answer: Tetzel did not avoid the abuses, which too often were in the form of dispensing and preaching indulgences. He was sharply but ineffectually rebuked for his indiscretion; then Luther assumed this as a pretext for his revolt; but he quickly proceeded from his attack on the abuses to one on indulgences themselves. He likewise attacked the doctrine of the Church concerning original sin, justification and the sacraments. By a Papal bull, his impious opinions were condemned, and this led him to assail the supremacy of the See of Rome. He rapidly fell from one error into another; he wrote against the doctrines of Purgatory, free-will and the merit of good works.

No. 110.

Question: To what did Lutheranism lead?

Answer: It lead to the most disastrous consequences, as its first principle did away with the Church; the second destroyed the moral code. Luther declared that there is no need of a special body of men set apart to dispense the mysteries of God; that every Christian may assume the functions of the priesthood. He taught also justification by faith alone, that good works are useless. To suit his error he introduced into the Bible the word "alone" and when called on to give his reason for such a change, he replied in the words of the Roman poet Juvenal, "Hoc volo, sic jubeo, sit pro ratione voluntas."—"I will it, I order it, my will is the reason thereof." His doctrine of private interpretation and his principles of spiritual independence responded to the independence of the sixteenth century; hence, his words exercised great influence, and the so-called Reformation rapidly spread through Germany and as far North as Prussia.

No. 111.

Question: What was the Confession of Augsburg?

Answer: In 1530 the Lutheran directors published their Confession of faith, written by Melancthon. It is known as the Confession of Augsburg. It is at this time that they were first called Protestants.

No. 112.

Question: Who was Calvin?

Answer: Calvin, who is regarded as the second leader of the Protestants, was the founder of the sect which bears his name, and which spread, first in Switzerland. His doctrines are substantially the same as those of Luther. He taught that free-will had been entirely destroyed by sin; that God had created the greater part of mankind for eternal damnation, not on account of their crimes, but because such was His pleasure.

No. 113.

Question: Did Protestantism make any progress in France?

Answer: Yes; from Geneva, the teachings of Calvin spread into France and there found many adherents, especially in the parts which had been the fields of the Albigensian heresy. In France they were known as the Huguenots. During the reign of Charles IX and the regency of Catherine de Medici they caused great disorder in the realm. They held a synod in Paris, (1559) when they adopted a profession of faith and decreed death against all heretics. They labored to undermine all authority, conspired against the King and the royal family and entered into alliances with the Protestants of Germany, and with England, France's bitterest foe.

No. 114.

Question: How did the Catholics act under this?

Answer: The Catholics of France did not submit to this treatment, but repaid cruelty with cruelty. In the civil war which devastated the country, the cruelties and excesses of the Huguenots were frequently equaled by those of Catholics, and the massacres were general on both sides.

No. 115.

Question: What of the massacre of St. Bartholomew's day?

Answer: By this name is signified the massacre of the Huguenots which took place in France, August 24, 1573. Religion has been held responsible for this Massacre, but it is now an indisputable fact that it was a stroke of state policy, by which Catherine de Medici, an ambitious and unscrupulous woman,

hoped to annihilate the Calvinists of whom De Coligny was the soul and chief.

No. 116.

Question: Did not Gregory XIII order a public thanksgiving when he heard of the event?

Answer: He did; but history proves that Gregory was deceived, and that his action was prompted by the desire to return solemn thanks to God for the escape, as he thought, of Charles IX and the royal family from a foul conspiracy, and not to approve of an unjustifiable massacre. When he became acquainted with the real nature of the case, he loudly condemned the barbarous action in which neither he nor the clergy had any part.

No. 117.

Question: How long did the struggle in France continue?

Answer: For seventy-two years. Cardinal Richelieu put an end to it by capturing Rochelle, the last stronghold of the Huguenots. In 1685 Louis XIV revoked the edict of Nantes, and soon after adopted despotic measures to force the Huguenots into the Church, but in consequence of these rigours some 65,000 voluntarily exiled themselves from France.

No. 118.

Question: Who introduced Protestantism into Scotland?

Answer: John Knox, who during a three years' residence in Geneva imbibed the principles and spirit of Calvanism.

No. 119.

Question: What lead to Protestantism in England?

Answer: Henry VIII applied to the Pope for a divorce from Catherine in order that he might espouse Anne Bolyn. The reason he alleged for the divorce was that his marriage was invalid. The Pope appointed two Cardinals to examine into the case, but Henry would brook no delay and married Anne. He appointed Cranmer Archbishop of Canterbury, who at once declared Henry's marriage with Catherine invalid.

No. 120.

Question: When Clement heard of this what did he do?

Answer: He reversed the decision of the Archbishop, which so incensed the King that he immediately proclaimed that the Pope had no longer any jurisdiction in England.

No. 121.

Question: Who was then at the head of the English Church?

Answer: The King assumed headship and exacted from all, under penalty of treason, an oath recognizing his supremacy. Many of those in positions of Church and State took the oath and became Schismatics at the will of the King. Henry used the most rigorous means to enforce his supremacy, and in consequence, Cardinal Fisher, Sir Thomas More, and many other prominent men were put to death. Shortly after his rupture with Rome, Henry proceeded to suppress Monasticism, which he did so effectually that religious houses were swept from the face of England.

No. 122.

Question: When was the English Church established by law?

Answer: About the year 1547, when the people were forced to receive the Book of Common Prayer, or English Service Book, which had been compiled by Cranmer.

No. 123.

Question: Did Mary Tudor succeed in reestablishing Catholicity?

Answer: Mary wished to restore England to the Catholic Church. Union with Rome was voted by both Houses and the

work of Henry was legally set aside. Cardinal Pole, who was sent to England as Papal Legate, urged Mary to use pacific measures to restore the faith, but true to the principles of the Tudor instincts of cruelty, and advised by a Council of unprincipled men, she proceeded to persecute heretics and put them to death. During her reign of five years about three hundred were executed. In comparison with the two preceding reigns and that which followed, Mary's, however, does not deserve the distinction of "Bloody."

No. 124.

Question: Tell of the Church during Elizabeth's reign?

Answer: As soon as she ascended the throne, Elizabeth openly avowed Protestantism; all the Bishops who refused to take the oath of supremacy were deposed and a new Episcopacy was created. The Anglican profession was revised and amended; Penal Laws were enacted and enforced, which, for despotism, cruelty, and disregard of justice, are without a parallel.

No. 125.

Question: What of Ireland during this time of apostasy?

Answer: While Germany, shaken by the powerful voice of Luther, was breaking away from the Church of Rome; while Geneva, under the merciless government of Calvin, was becoming the center of Protestantism; while the nations of the North were accepting the new Gospel; while France, tainted by heresy, was preparing for civil wars; while Scotland gladly enlisted in the cause of revolt; while England was receiving, with servile docility, the doctrines of a State Church, Ireland was girding herself for a long and glorious struggle for God, country and Holy Church. When Henry VIII wished to extend to Ireland his despotic system, he encountered a determined resistance. During the time of Edward VI, Somerset tried to introduce the liturgy of the Church of England, but failed. Elizabeth attempted the perversion of the Irish by means of a plan which brands her as the most execrable tyrant that ever desecrated a throne in Christian lands. Wholesale confiscation took place; all the terrors of famine stared them in the face; penal laws were enforced; Catholics were deprived of all rights; still they remained faithful and gave to the Church many glorious martyrs.

No. 126.

Question: What efforts did the Church make to reclaim her wayward children?

Answer: She instituted missions on the grandest scale, and sent her Apostles to the farthest parts of the earth. The Jesuits, the Providential Order of this epoch, stood in the front rank of these.

No. 127.

Question: By whom was this Order founded?

Answer: By St. Ignatius of Loyola, in 1540. As Protestantism aimed at the destruction of the Papacy, the Jesuits bound themselves by vow to the Holy See. In a short time they succeeded in reanimating the faith among people and clergy.

No. 128.

Question: What other religious Orders labored during this period?

Answer: The Capuchins, who accomplished great good by their austere and humble life; the Oblates, founded by St. Charles Borromeo; the Oratorians, founded by St. Philip Neri; and the Priests of the Mission, or Lazarists, founded by St. Vincent de Paul.

No. 129.

Question: Name some other religious Orders established during this epoch.

Answer: The Visitation, by St. Francis de Sales and St. Frances de Chantal; the Ursulines, by St. Angela; the Daughters of Charity, by St. Vincent de Paul; and the Carmelites, reformed by St. Theresa.

No. 130.

Question: Did the Church form a Council to oppose the heretical teachings of Luther?

Answer: Yes, in 1544, Paul III opened the General Council of Trent. This Council drew up a list of the inspired books of the Bible and defined the Church's rule of Faith. It proclaimed the dogma of the Church regarding original sin, justification, the seven Sacraments, Purgatory, and the veneration of the Saints, images and relics, also of indulgences. It gave disciplinary enactments, and, before separating, the Fathers of the Council drew up the Catechism of the Council of Trent which was given to the world during the Pontificate of Pius V.

No. 131.

Question: In what countries was Catholicity triumphant?

Answer: On all sides the Church was victorious, and triumphed in all Southern Europe; and wherever Protestantism still existed on the Continent, it was surrounded by Catholic countries which successfully opposed its further extension.

No. 132.

Question: What Saints flourished during this period?

Answer: Some of the most eminent were Pope St. Pius V, Sts. Charles Borromeo, Francis de Sales, Ignatius of Loyola, Vincent de Paul, Philip Neri, Francis Xavier, Aloysius, Francis Borgia, Stanislaus, John of the Cross, Camillus, Theresa, Jane Frances and Magdalen de Pazzi.

No. 133.

Question: Who was St. Francis Xavier?

Answer: St. Francis Xavier, one of the companions of St. Ignatius, was one of the greatest Missionaries of the Church. His zeal in India and Japan brought within the Church nearly one million souls.

No. 134.

Question: What resulted from the labors of St. Francis in Japan?

Answer: The good seed sown by St. Francis in Japan and cultivated by the laborers he left after him, brought forth such abundant fruit that by the year 1582 were found two hundred thousand Catholics. As elsewhere, however, the Missionaries met with strong opposition. Persecution broke out and continued with slight interruptions until the last vestage of Christianity was destroyed in the Empire. In a period of seventy years nearly two million Christians received the Crown of Martyrdom. In dying, St. Francis bequeathed to his Order his own ardent desire to enter and Christianize China. The Jesuits, notwithstanding the many obstacles that arose, succeeded at length in entering the Empire. But their Missions, though wonderful in their immediate success, were nearly all destroyed in the seventeenth century. However, God consoled His Church by sending her vast multitudes of souls in the New World. During the sixteenth and seventeenth centuries her devoted Missionaries established the faith in all South and Central portions of North America.

No. 135.

Question: Name some of the most noted Missionaries of America.

Answer: St. Louis Bertrand, Blessed Peter Claver, St. Francis Solano, Bre-

beuf, Lallemant, Jogues and numberless other members of the great Religious Orders, Jesuits, Franciscans, Augustinians, etc.

No. 136.

Question: To what may the social and political Revolution of the eighteenth century be ascribed?

Answer: The political and social Revolution in Europe which culminated in the French Revolution was the last deduction from the principles of the Reformation. The denial of the Divine authority of the Church naturally led to the denial of all human authority in the State. In France the spirit of rebellion against the Church had been nurtured by the Huguenots, and after their defeat, by the Jansenists.

No. 137.

Question: Who were the Jansenists?

Answer: They were followers of Jansenius, a French Bishop of the seventeenth century. Under a hypocritical show of piety, they taught the most gloomy and despairing heresies. They maintained absolute predestination, that Christ died only for a few, that crime cannot be avoided, in fine, that man is the mere sport of the anger of God.

No. 138.

Question: What was the condition of the Church during the French Revolution?

Answer: The hatred and animosity of the Revolutionists cannot be imagined. Hundreds of French clergy were cruelly massacred while thousands found safety only in flight. Christianity was abolished and the worship of Reason proclaimed. In 1795 the Directory came into power, and at once manifested the strongest opposition to the Papacy, demanding the revocation of the dogmatical and canonical decrees of Pius VI regarding the Church of France, but the Pope refused to make the slightest concessions in matters of faith and morals. The Vatican was invaded, the Pope taken prisoner and carried to Valence in France where he died in 1799. The enemies of the Church boasted that they had buried the last Pope, but in a few months the Chair of St. Peter was occupied by the illustrious Pius VII.

No. 139.

Question: Give a brief account of the trouble between Pius VII and Napoleon.

Answer: The year 1801 witnessed the opening of the churches and the restoration of Catholic worship in France. Knowing full well the impossibility of re-establishing civil order without religion, Napoleon opened negotiations with the Holy See, and the agreement secured only by extensive concessions on the part of the Pope was embodied in the famous Concordat. In 1804 Pius VII crowned Napoleon Emperor of France. He consented to this in the sole hope of promoting the interests of religion, but he was disappointed. Napoleon forged new fetters for the church—might overcame right. In 1808 Napoleon desired Pius VII to join in the Continental System, to give his sanction to the spoliation of Naples, to the divorce laws of the Code Napoleon, and to other measures which the Common Father of Christianity could not approve. On receiving his authoritative and decisive refusal, Napoleon ordered the French troops to occupy Rome. Napoleon issued a decree which transformed the Papal States into French Departments, and the Pope signed a Bull of excommunication against Napoleon and his agents. Pius VII was banished from Rome. In 1812 he was conveyed to Fontainebleau but energetically condemned the aggressions of Napoleon. Before long, the ruling of a Higher Power

decided the contest. While Napoleon was on his way to his first exile Pius VII made his triumphal return to Rome.

No. 140.

Question: What characterizes the history of the Church during the Nineteenth century?

Answer: The nineteenth century seems to be an epitome of all past ages, and is peculiar in the wide and erratic range of its tendencies. But deprived of temporal supremacy, of diplomatic influence and of material wealth, the Church is again what she was during the decline of the Roman Empire, the one and the great moral power in the world.

No. 141.

Question: Name the Popes of the Nineteenth century.

Answer: Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII. Pius VII spent the last years of his reign in trying to remedy the evils resulting from the French Revolution. Leo XII continued the work of his predecessor, reorganized the Church of South America and restored many of the Eastern Churches to the unity of the faith. Pius VIII did much for the persecuted Armenian Catholics and established for them the Archepiscopal See in Constantinople. Gregory XVI ascended the Pontifical Throne immediately after the revolution of 1830. His administration was characterized by firmness, fortitude and prudence.

No. 142.

Question: What was the celebrated Oxford Movement?

Answer: The Oxford or Tractarian Movement began in 1833, when a number of Oxford professors endeavored to start a reform in the established Church. Pusey and Newman were the acknowledged leaders and their "Tracts for the Times" soon attracted the attention of the whole country. The Tractarians drew their inspiration from the works of the Ancient Fathers; this naturally led them to Rome. Pusey and his adherents however deprecated any union with the Catholic Church, but Newman made a complete submission to Rome in 1845. His example was followed by a large number of distinguished persons, among them may be mentioned, Ward, Faber, Oakley, Manning, etc. Within a few years the number of converts swelled to many thousands; several hundred of these had been Anglican Ministers. But the chief result of the Oxford Movement was to dispel much of the deep-seated prejudices that had existed, not only in England but also throughout the English-speaking world. In 1850 Pius IX re-established the Catholic hierarchy which had been suppressed for three hundred years, and Cardinal Wiseman was created Cardinal Archbishop of Westminster.

No. 143.

Question: What events signalized the Pontificate of Pius IX?

Answer: The long reign of Pius IX was full of trials, victories and consolations. In 1848 he was compelled by the Revolutionists to flee from Rome, but two years later he was able to return, and for several years the Church enjoyed comparative peace. In 1870 the Papal States were wrested from the Sovereign Pontiff. Rome was made the Capital of United Italy, and since then the Pope has virtually been a captive of the Italian government. However, Pius IX witnessed the revival of Catholicity throughout Europe; he restored hierarchies, re-established the Latin Patriarchate of Jerusalem, condemned dangerous and pernicious errors, and canonized many

saints. The three greatest acts of this Pontificate are the definition of the dogma of the Immaculate Conception (December 8, 1854); the Syllabus of 1864, a collection of propositions which condemned the errors of the age; and the Vatican Council (December 8, 1869-July 1870). This was the first General Council since that of Trent in 1545. In the fourth public session, July 18, 1870, the dogma of Papal Infallibility was defined, thus reasserting in the most solemn way the principle of Authority in the Church. Pius IX died in 1878 and was immediately succeeded by Leo XIII.

No. 144.

Question: What of the Pontificate of Leo XIII?

Answer: Leo XIII is universally admitted to have been one of the greatest Pontiffs that ever sat in the Chair of St. Peter, and it is to be doubted if there ever was a time when the Papacy was more powerful or exerted a greater influence. Shorn of all its temporal domain, it is still recognized as the grandest and most influential power on earth, and recent years have afforded instances of the readiness of secular nower to avail themselves of its potency. Bismarck, who in 1871 inaugurated a persecution called the "Kulturkampf" or "Conflict of Culture," in 1878 began negotiations with Leo XIII whose prudence and justice gradually led to amicable relations between Germany and the Vatican. Leo XIII instructed the world at large concerning the sacred fundamental laws of religious, civil and domestic society and raised his voice against the enemies of social order. With a fearlessness and wisdom that come from God alone, he not only pointed out the evils of the day, but also the means by which these evils can be remedied.

No. 145.

Question: By what particular means did the Holy Father do this?

Answer: Chiefly by his famous Encyclicals, the most important of which are the following: The Condition of the Working Classes; The Evils affecting Modern Society, their Causes and Remedies; The Christian Constitution of States; The Chief Duties of Christians as Citizens; Human Liberty; Christian Marriage; Concerning Modern Errors; Socialism, Communism and Nihilism; Anglican Orders; The Reunion of Christendom; Devotion of the Holy Rosary; Devotion to the Holy Ghost; Christian Philosophy, etc., etc. In a word it may be said that Leo XIII, as far as in him lay, prepared the Church to meet the most subtle and dangerous foes of these modern days, foes which tend to make the perverted mind and will revolt against the true Church and the unchangeable doctrines of the Catholic Religion.

In Februarv, 1903, Leo completed the years of Peter. This was the occasion of a universal Jubilee. In July of the same year, Leo was called to his reward and was succeeded by Cardinal Sarto, Patriarch of Venice, under the title, Pius X.

No. 146.

Question: When was Pius X. elected?

Answer: On Tuesday morning, August 4, 1903, a message was sent from the conclave of Cardinals assembled at Rome, saying that a successor to the late Leo XIII. had been elected. Cardinal Joseph Sarto, Patriarch of Venice, was the honored one. It was soon announced that the new Pontiff had chosen the title of Pius X. A great cry of joy and relief burst forth from every heart throughout Christendom.

The Cardinals met in conclave on **Fri-**

day, July 31, nine days after the death of Leo. XIII. They remained in session four days and balloted seven times.

When the final count showed that the necessary two-thirds of the total number of votes cast had been obtained, Cardinal Sarto was asked: "Do you accept the election?" He gave a reply in the affirmative. When asked what name he chose he replied: "Pius."

All the throne canopies were then lowered, with the exception of that of the successful candidate.

Then Prince Chigi, the master of the conclave, drew up the official act of the election and acceptance of the newly elected Pope, who retired into a small room near the altar, where he vested in the white robes of his office.

The new Pope was attired all in white with the exception of red shoes, which was quite regular, but he did not stop to remove the red Cardinal's stockings for the white Papal ones. The secretary of the conclave, Mgr. Merry del Val, kneeling, offered him the Papal white cap, amidst breathless silence. He did not follow the precedent created by Pope Leo, who declined to give his red cap to the master of ceremonies as a sign that he would soon be created a Cardinal, but with a slight smile Pius X. took the white cap, placed it calmly on his own head and dropped the red one lightly on the head of Mgr. Merry del Val, amidst a murmur of approval. This was taken as a certain indication that the happy recipient was soon to be raised to the Cardinalate.

As the new Pontiff stepped from behind the altar, he seemed to be the embodiment of his holy office. His face was pale and clearly softened by emotion. He paused a moment, as he came before the expectant Cardinals, then seated himself on the throne, to receive the "first obedience." Then the Te Deum was intoned.

At the close of this hymn of praise Pius X. rose, and in a voice at first tremulous but gradually becoming full and firm, administered the Papal blessing to all of the members of the Sacred College.

Cardinal Macchi, secretary of apostolic briefs, at noon announced to the crowd assembled before St. Peter's that Cardinal Sarto, Patriarch of Venice, had been elected Pope, and that he had taken the name Pius X.

At 12:10 o'clock Pope Pius X. appeared inside the balcony of the basilica and blessed the people, amid the acclamations of the enormous crowd assembled.

No. 147.

Question: Give a brief sketch of the life of Pope Pius X.

Answer: Joseph Sarto was born in Riese, a village situated a few miles from Treviso, the Diocesan See. As Carpineto, before the election of Joachim Pecci to the Pontificate, was unknown to the world, so also is this little village of Riese. It lies sequestered in the middle of a great fertile plain through which the river Sile flows into the Adriatic Sea. The river has long been navigable and furnished means of communication with the outer world. Pliny speaks of Treviso as the city of towers, and mentions among the villages that of Riese. Calogera published in the last century a dissertation on the ancient inscriptions found in Treviso, with observations on inscriptions discovered in 1730 in the village of Riese. The inhabitants in and around Riese are given to agricultural pursuits and the manufacturing of silk. This latter is the principal industry.

It is told, among the inhabitants, to this day, that when Posdocim, a disciple of St. Peter, visited Treviso, he preached the gospel to the inhabitants around that city, hence his memory is held in great

benediction by all the people. History records that when Attila destroyed the city of Treviso, he laid waste the surrounding villages, among which was Riese.

Pius X. was born on the 2nd day of June, 1835. His family were among the most respected in Riese. The early days of the present Pontiff were spent in careful training. When ready to enter the career he had chosen—the priesthood—he was sent to the Salesian Institute in the vicinity of Padua. Here he was an earnest pupil, retiring in his attitude, but winning honors for his studiousness and achievements.

It was this trait which brought out the remark of one of the Cardinals who watched his career, "Sarto has never been young."

He became, after finishing his theological course and being admitted to holy orders, a parish priest. His parish lay in the poorer district of Pombolo in the outskirts of Venice, and his work, apart from the study which won for him his later successes, lay entirely in the ministration to the wants of his humble parishoners.

He lived a life of austerity always, but his kindness to the poor and suffering gave him among them the title of beloved pastor.

From parish priest he was made Bishop of Mantua and from Bishop he rose to the Cardinalate, the title being conferred upon him with that of Patriarch of Venice by the Consistory of June 12, 1893.

In ecclesiastical circles he gained a great reputation as a preacher, convincing and swaying rather by absolute strength of temperament than by any oratorical powers.

He is known as an author and a patron of the arts. It was this latter characteristic that led indirectly to Pope Leo XIII. declaring to Perosi, the composer, that it was to Sarto he committed the affairs of the Church, saying: "Hold him very dear, Perosi, as in the future he will be able to do much for you—we firmly believe he will be our successor."

In the Vatican, when the talk centered upon the successor of Leo, Cardinal Sarto was mentioned, but in his quiet way he treated the matter very indifferently. In fact he declared when leaving Venice that he had purchased a return ticket.

No. 148.

Question: What was the first public act of Pope Pius X. after his accession to the Chair of Peter?

Answer: He addressed his first Encyclical to the Church Universal. Among other things, he declared that in filling the duties of his exalted office, he would be nothing but the Minister of God, that the safety of society depends upon the Church and that all must have recourse to prayer.

No. 149.

Question: Explain Pope Pius X. famous Instruction on Sacred Music.

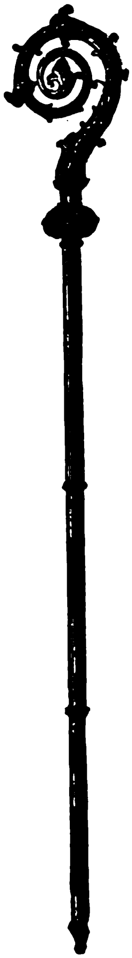
Answer: Pope Piux X., from his experience as a Churchman, had found that the ecclesiastical music in the Church had deteriorated and it was not used universally in the Church ceremonials. He issued a letter the Motu proprio November 22nd, 1903, which was to have a binding force throughout the Church and in it he declared that the pure Gregorian Chant should be used universally and absolutely and no other. "We will," says the Holy Father, "with the fulness of our Apostolic authority that the force of law be given to said Motu proprio and we do by our present handwriting impose its scrupulous observance upon all." His Excellency, Monsignore Falconio, the Apostolic Delegate to the United States says: "The instruction of our Holy Father, Pius X., is clear and evident. It

is directed to the whole Catholic world. No nation was exempted; and it has a juridicial and authoritative binding character everywhere upon all Catholics. "Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the probability of putting it into practice. I trust that this timidity will be overcome by the help and encouragement given by the happy results already in those churches where the Reverend Pastors, in obedience to the Pope's orders, have courageously undertaken the desired reform. What has already been accomplished since the publication of the Motu proprio, in some of our American cathedrals and churches, can be accomplished in others, if the pastors will only manifest sufficient zeal and set themselves to work with earnestness and perseverance for this much-needed reform."

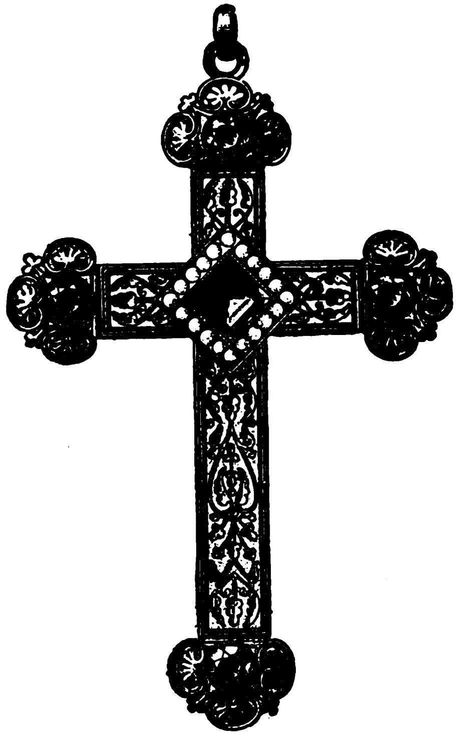
No. 150.

Question: What decree did Pius X. issue in the early part of 1906?

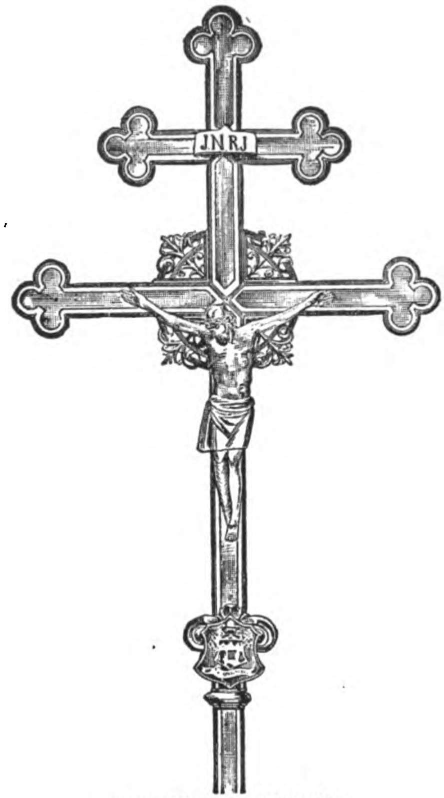
Answer: The decree on all the faithful approaching daily Communion was issued the 14th of February, 1906. It urged simply that the legislation of the Council of Trent on this subject be carried out more effectually than has hitherto been done. According to this legislation the faithful are to receive daily Communion, not merely spiritually but actually, whenever they assist at daily Mass.



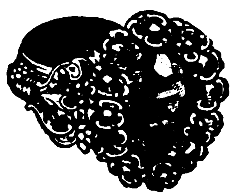
BISHOP'S CROSIER.



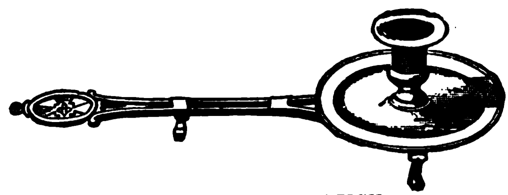
BISHOP'S PECTORAL CROSS.



ARCHBISHOP'S CROSS.



BISHOP'S RING.



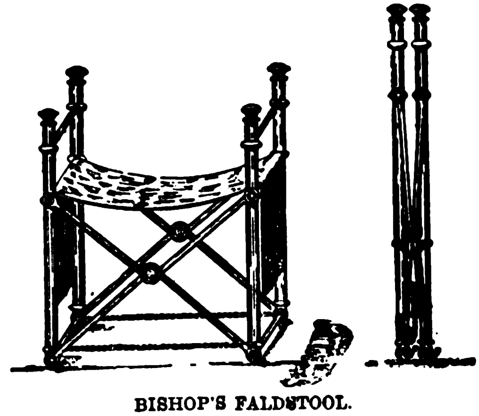
BISHOP'S CANDLE-STICK.



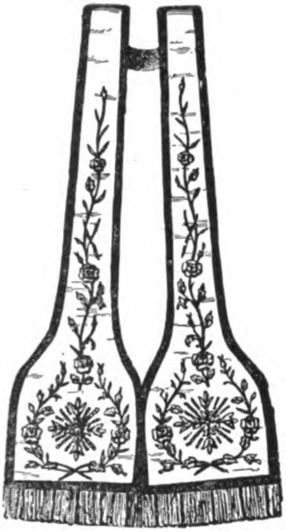
OILSTOCK FOR CONFIRMATION.



EWER FOR BISHOP'S MASS..



BISHOP'S FALDSTOOL.



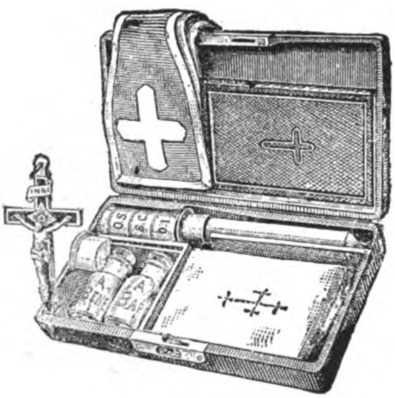
STOLE.



MANIPLE.



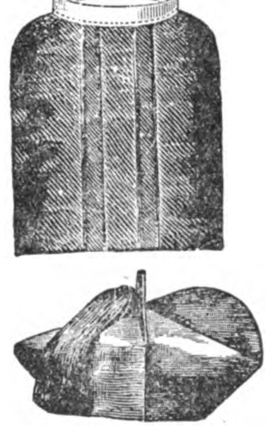
PREACHING STOLE.



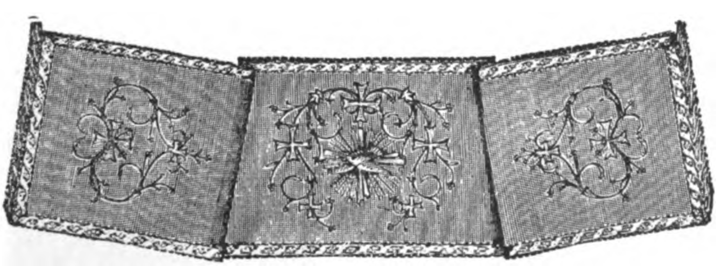
PRIEST'S SICK CALL CASE.



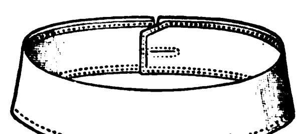
CHASUBLE.



RABBI AND BIRETTA.



BENEDICTION VEIL.



ROMAN COLLAR



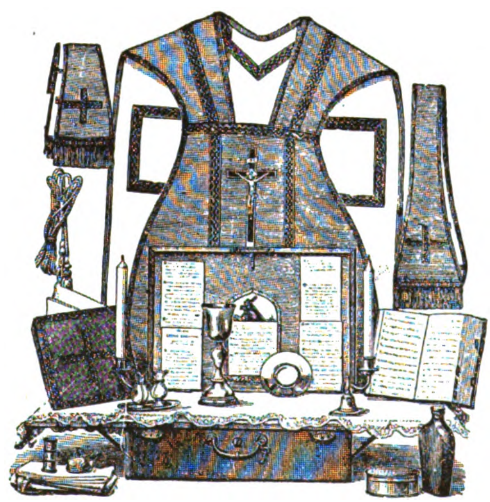
DALMATIC.



PYX BURSE.



COPE.



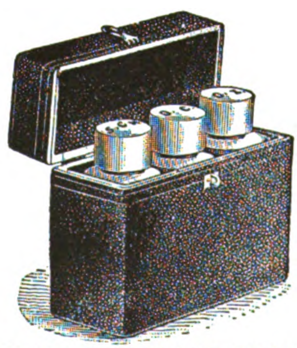
MISSIONARY OUTFIT.



CLAPPER USED IN HOLY WEEK.



OILSTOCK BURSE.



OILSTOCKS FOR THE SACRISTY.



MONSTRANCE OR OSTENSORIUM.



CIBORIUM.



CHALICE.



CENSER.



CRUETS.



BALDACHINO FOR THE EXPOSITION OF THE BLESSED SACRAMENT.



LUNA.



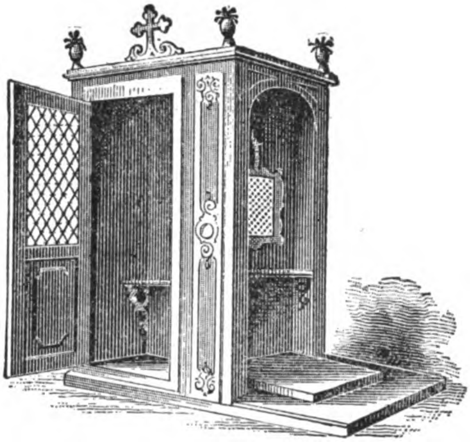
CIBORIUM COVER.



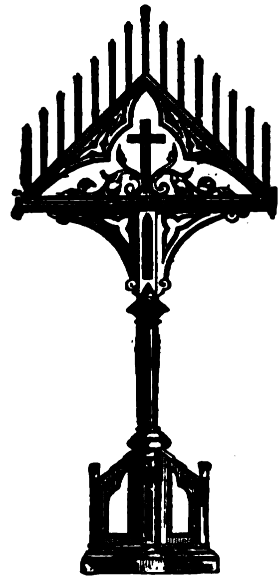
ABLUTION CUP.



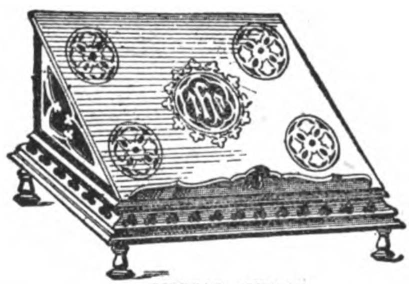
HOLY-WATER FONT.



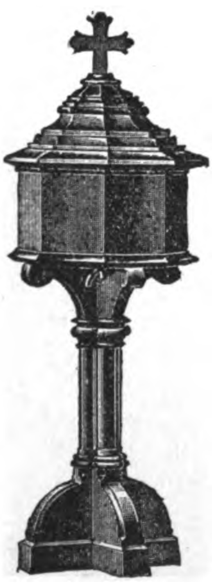
CONFESSIONAL.



TRIANGLE WITH CANDLES USED IN HOLY WEEK.



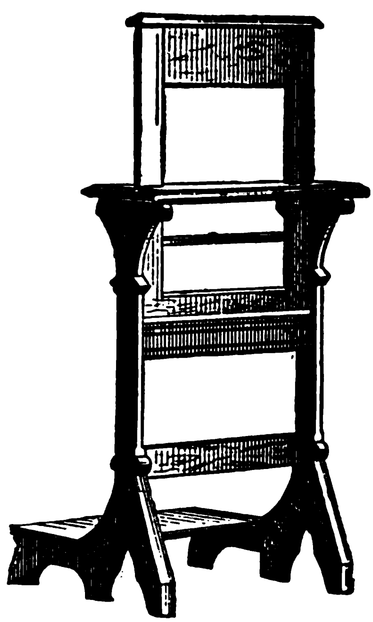
MISSAL STAND.



BAPTISMAL FONT.



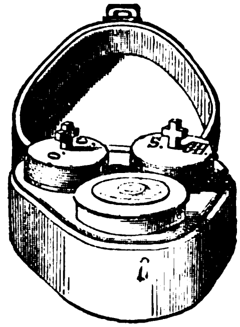
URN.



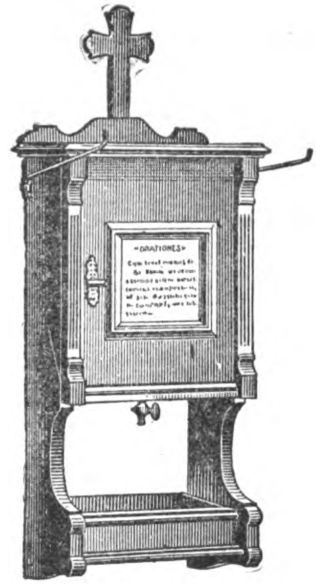
KNEELING-STOOL AND PORTABLE CONFESSIONAL.



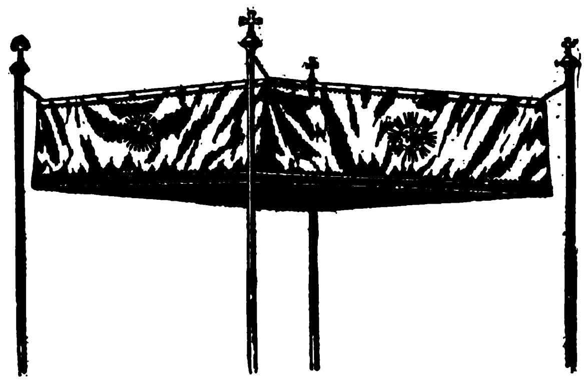
AMBRY, RECEPTACLE FOR
THE HOLY OILS.



BAPTISMAL CASE.



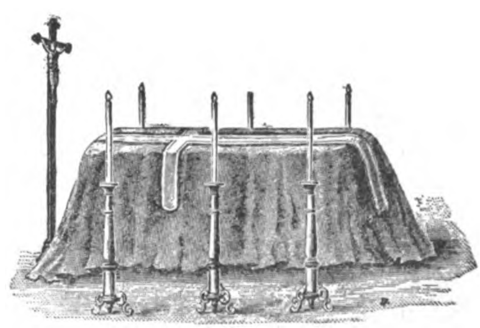
SACRISTY LAVATORY.



CANOPY USED IN PROCESSIONS.



IRONS FOR ALTAR BREADS.



CATAFALQUE USED AT REQUIEM HIGH MASS.

The Catholic Home Dictionary and Cyclopedia

CHAPTER XVIII

A BRIEF EXPLANATION OF DOCTRINE, DISCIPLINE, RITES, CEREMONIES, COUNCILS, AND RELIGIOUS ORDERS.

A

ABBOT. The "father" or superior of a community of men living under vows and according to a particular rule. The transference of the idea of fatherhood to the relation between the head of a congregation or a religious community and his subjects is so natural that already in the apostolic times we find St. Paul reminding the Corinthians that they had not many fathers in Christ ("for in Christ Jesus I have begotten you," &c.), notwithstanding the apparent prohibition in the gospel of St. Matthew. But it was customary to call bishops by the Greek word for father; hence the corresponding designation for the head of a community of monks was taken, to avoid confusion, from the Chaldaic form (abba, abbas) of the word which means "father" in the Semitic languages.

ABJURATION OF HERESY. This is required as a preliminary to baptism, before the convert makes the confession of faith.

ABLUTION. A name given, in the rubrics of the Mass, to the water and wine with which the priest who celebrates Mass washes his thumbs and index finger after communion. When he has consumed the Precious Blood, the priest purifies the chalice; he then, saying in a low voice a short prayer prescribed by the Church, holds his thumbs and index fingers, which have touched the Blessed Sacrament and may have some particle of it adhering to them, over the chalice, while the server pours wine and water upon them. He then drinks the ablution and dries his lips and the chalice with the mundatory. This ceremony witnesses to the reverence with which the Church regards the Body and Blood of Christ, and to her anxiety that none of that heavenly food should be lost.

ABSOLUTION. Classical authors use the Latin word absolutio (literally, unbinding or unloosing) to signify acquittal from a criminal charge, and ecclesiastical writers have adopted the term, employing it to denote a setting free from crime or penalty. But, as crime and its penalties are regarded even by the Church from very different points of view, "absolution" in its ecclesiastical use bears several senses, which it is important to distinguish from each other.

I. Absolution from Sin is a remission of sin which the priest, by authority received from Christ, makes in the Sacrament of Penance. It is not a mere announcement of the gospel, or a bare declaration that God will pardon the sins of those who repent, but as the Council of Trent defines (sess. xiv. can. 9), it is a judicial act by which a priest as judge passes sentence on the penitent.

With regard to absolution thus understood, it is to be observed—

First, that it can be given by none but priests, since to them alone has Christ committed the necessary power; and,

Secondly, that since absolution is a judicial sentence, the priest must have authority or jurisdiction over the person absolved. The need of jurisdiction, in order that the absolution may be valid, is an article of faith defined in the council of Trent (sess. xiv. cap. 7), and it follows from the very nature of absolution as defined above, since the reason of things requires that a judge should not pass sentence except on one who is placed under him, as the subject of his court. This jurisdiction may be ordinary—i. e., it may flow from the office which the confessor holds; or delegated—i. e., it may be given to the confessor by one who has ordinary jurisdiction with power to confer it on others, as his delegates. Thus a bishop has ordinary jurisdiction over seculars, or religious who are not exempt, in his diocese, and within its limits he can delegate jurisdiction to priests secular or regular. Again, the prelates of religious orders exempt from the authority of the bishop, have jurisdiction, more or less ample, within their own order, and they can absolve, or delegate power to absolve, the members of the order who are subject to them; nor is it possible, ordinarily speaking, for the bishop, or a priest who has his powers from the bishop only, to absolve such religious. Moreover, a bishop or a prelate of a religious order, in conferring power to absolve his subjects, may reserve the absolution of certain sins to himself. The Church, however, supplies all priests with power to absolve persons in danger of death, at least if they cannot obtain a priest with the usual "faculties" or powers to absolve.

Thirdly, absolution must be given in words which express the efficacy of absolution, viz., forgiveness of sin. The Roman Ritual prescribes the form "I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

II. Absolution from censures is widely different from absolution from sins, because whereas the latter gives grace, removes guilt, and reconciles the sinner with God, the former merely removes penalties imposed by the Church, and reconciles the offender with her.

III. Absolution for the dead (pro defunctis). A short form, imploring eternal rest and so indirectly remission of the penalties of sin, said after a funeral Mass over the body of the dead person, before it is removed from the church.

IV. Absolutions in the Breviary. Certain short prayers said before the lessons in matins and before the chapter at the end of prime. Some of these prayers express or imply petition for forgiveness of sin, and this circumstance probably explains the origin of the name Absolution which has been given to such prayers or blessings.

ABSTINENCE, in its restricted and special sense, denotes the depriving ourselves of certain kinds of food and drink in a rational way and for the good of the soul. On a fasting day, the Church requires us to limit the quantity, as well as the kind, of our food; on an abstinence-day, the limit imposed affects only the nature of the food we take.

ACOLYTE, from "to follow"; and here, to follow as a server or ministrant; a name given to the highest of the four minor orders. It is the duty of the acolyte to supply wine and water and to carry the lights at the Mass; and the bishop ordains him for these functions by putting the cruets and a candle into his hand, accompanying the action with words indicating the nature of the office conferred.

ACTS OF THE MARTYRS. "Acta" is technically used in Latin (1) for the

proceedings in a court of justice, and (2) for the official record of such proceedings, including the preliminaries of the trial, the actions and speeches of the contending parties, the sentence of the judge; which last, when it had been committed to the Acta, was proclaimed aloud by the public crier. "Acta martyrum," then, in its strict and original sense, meant the official and registered account of a martyr's trial and sentence. The early Christians were anxious to preserve these accurate narratives of the witness which their brethren made to the truth of the Christian religion.

ADMINISTRATOR. When a bishop is lawfully absent from his diocese for a prolonged period, the Pope sometimes grants him an "apostolic administrator" to take charge of the see. So, too, when a prince was appointed to a bishopric before he was capable of governing it.

The name is commonly applied to a priest in charge of a parish, but who is not himself the rector of the parish. Thus, a bishop's parish is under the care of an administrator.

ADOPTION. The Roman law held that by adoption a civil or legal kindred was established between the parties, which in many respects had the same effects as natural kindred. To this as a general principle the canon law adhered. But since, in proportion to the degree in which the adoptive was assimilated to the real relationship, impediments to marriage were multiplied, it became necessary in the interest of Christian society to restrict the effects of adoption within reasonable limits.

ADVENT, SEASON OF. The period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of Advent. During it she desires that her children should practise fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (adventum) of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when He shall come again to judge mankind.

AFFINITY, in the proper sense of the word, is the connection which arises from cohabitation between each one of the two parties cohabiting, and the blood-relations of the other. It is regarded as an impediment to marriage in the Jewish, Roman, and canon law of the Church.

AGAPE. A name given in Jude 12 to the brotherly feasts of the early Christians, which are described at length in 1 Cor. xi.

AGE, CANONICAL. The Church, like the State, fixes certain ages at which her subjects become capable of incurring special obligations, enjoying special privileges, of entering on special states of life, or of holding office and dignity. The following is a summary of the principal determinations regarding age, so far as they affect (1) the ordinary life of a Christian, (2) the ecclesiastical and religious state. It must be observed that the canonical age is reckoned from the day of birth, not from that of baptism.

I. With regard to ordinary Christians. The age of reason is generally supposed to begin about the seventh year, though of course it may come earlier in some cases, later in others. At that time a child becomes capable of mortal sin, and so of receiving the sacraments of penance and extreme unction, which are the remedies for post-baptismal sin. The Holy Eucharist and Confirmation, according to the discipline of the Church, are usually given some time after the use of reason has been attained, when the child has received some instruction in Christian doc-

trine, and is able to understand the nature of these sacraments. Further, at seven years of age, a child becomes subject to the law of the Church (e. g. with regard to abstinence, Sunday Mass, &c.), and can contract an engagement of marriage.

The age of puberty begins in the case of males at fourteen, in that of females at twelve. Marriages contracted by persons under these ages is null and void. Till the age of puberty is reached, no one can be required to take an oath. ,

At twenty-one, the obligation of fasting begins; it ceases, according to the common opinion, at sixty. ·

2. With regard to religious and ecclesiastics.—At seven, a person may be tonsured. No special age is named in the canon law for the reception of minor orders. A subdeacon must have completed his twenty-first, a deacon his twenty-second, a priest his twenty-fourth, and a bishop his thirtieth year. A cleric cannot hold a simple benefice before entering on his fourteenth year; an ecclesiastical dignity—e. g. a canonry in a cathedral church—till he has completed his twenty-second year; a benefice with cure of souls attached to it, before he has begun his twenty-fifth year; a diocese, till he has completed his thirtieth year.

A religious cannot make his profession till he is at least sixteen years old, and has passed a year in the noviciate. He must be thirty years of age before he can hold a prelacy which involves quasi-episcopal jurisdiction. A girl must be over twelve years of age before she assumes the religious habit. A woman under forty cannot be chosen religious superior of a convent, unless it is impossible to find in the order a religious of the age required, and otherwise suitable. In this case, a religious thirty years old may be chosen with the consent of the bishop or other superior.

AGNUS DEI. A prayer in the Mass, which occurs shortly before the communion—"Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, &c., give us peace."

ALB. A vestment of white linen, reaching from head to foot and with sleeves, which the priest puts on before saying Mass, with the prayer—"Make me white, O Lord, and cleanse me," &c. It sprang from the under-garment the tunic of the Romans and Greeks, which was usually white, although alba does not occur as a technical term for the white tunic till nearly the end of the third century.

ALLELUIA. From two Hebrew words united by a hyphen, meaning "praise Jah," or "praise the Lord." It occurs frequently in the last fifty psalms, but nowhere else in the Old Testament, except Tobias, c. 13.

ALL SAINTS. As early as the fourth century, the Greeks kept on the first Sunday after Pentecost the feast of all martyrs and saints, and we still possess a sermon of St. Chrysostom delivered on that day.

About 731 Gregory III. consecrated a chapel in St. Peter's Church in honor of all the saints, from which time All Saints' Day has been kept in Rome, as now, on the first of November. From about the middle of the ninth century, the feast came into general observance throughout the Church. It ranks as a double of the first class with an octave.

ALL SOULS' DAY. A solemn commemoration of, and prayer for, all the souls in Purgatory, which the Church makes on the second of November.

ALMS, originally a work of mercy, spiritual or temporal, and then used to denote material gifts bestowed on the poor.

ALMONER. An ecclesiastic at the

court of a king, or prince, or in a noble mansion, having the charge of the distribution of alms.

ALTAR. The Hebrew word which is usually translated "altar," means a place of sacrifice."

The name occurs in early Christian writers. "There is one flesh," says St. Ignatius, the disciple of St. John, "one flesh of our Lord Jesus Christ, and one chalice for union with His blood, one altar, as one bishop." So Tertullian describes Christians as standing at the "altar of God"; and the same word "altar" is used in the Apostolic Constitutions and in the ancient liturgies.

ALTAR-BREADS are round particles made of fine wheaten flour, specially prepared for consecration in the Mass.

ALTAR-CARDS. As mentioned under Altar, the rubric requires that an altar-card be placed in the centre under the crucifix; custom has introduced two others, one on each side, the object of all three being to aid the priest's memory, should it fail at any time during the celebration of Mass, though he is expected to have the prayers committed to memory. The centre card contains the "Gloria in excelsis," the "Credo," the Offertory prayers, the "Qui pridie," or beginning of the Canon, the form of consecration, the prayer before Communion, and the "Placeat," or last prayer. That at the Epistle side contains the prayer said while putting the water into the chalice, and the "Lavabo," said at the washing of the fingers. That at the Gospel side contains the prologue of St. John's Gospel (i. 1—14).

ALTAR-CLOTHS. The rubrics of the Missal require three white cloths to be placed on the altar, or two cloths of which one is doubled. They must be blessed by the bishop, or by a priest with special faculties.

AMEN. A Hebrew word signifying "truly," "certainly." It is preserved in its original form by the New Testament writers, and by the Church in her Liturgy. According to Benedict XIV., it indicates assent to a truth, or it is the expression of a desire, and equivalent to "so be it."

AMICE. Called also "humeral." A piece of fine linen, oblong in shape, which the priest who is to say Mass rests for a moment on his head and then spreads on his shoulders, reciting the prayer—"Place on my head, O Lord, the helmet of salvation," &c.

ANATHEMA. Anything devoted or given over to evil, so that "anathema sit" means, "let him be accursed." St. Paul at the end of 1 Corinthians pronounces this anathema on all who do not love our blessed Savior. The Church has used the phrase "anathema sit" from the earliest times with reference to those whom she excludes from her communion either because of moral offences or because they persist in heresy. Thus one of the earliest councils—that of Elvira, held in 306—decrees in its fifty-second canon that those who placed libellous writings in the church should be anathematised; and the First General Council anathematised those who held the Arian heresy. General councils since then have usually given solemnity to their decrees on articles of faith by appending an Anathema.

Neither St. Paul nor the Church of God ever wished a soul to be damned. In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally.

ANGEL. The word means messenger, and is applied in a wide sense to priests, prophets, or to the Messias as sent by God. Specially, however, it is used as the name of spiritual beings, created by God, but superior in nature to man.

ANGELS, FEAST OF. Since the fifth

century churches were dedicated to the holy angels. There was a famous apparition of St. Michael on Mount Garganus, an event which Baronius places in the year 493; and this apparition gave occasion to the feast of St. Michael which the Church keeps on September 29, and which is mentioned in the martyrologies of SS. Jerome, Bede, and others, as the Dedication of St. Michael.

ANGELICALS. An order of nuns, following the rule of St. Augustine, founded by Luigia di Torelli, Countess of Guastalla, about 1530. She had been married twice, but being left a second time a widow when only twenty-five years of age, she resolved to devote the rest of her life and her large fortune to the service of God.

She founded her first convent at Milan. Her religious took the name of Angelicals in order to remind themselves whenever they uttered it of the purity of the angels. Every member adopts the name of "Angelica," prefixing it to that of a patron saint and her family name—e. g. "Angelica Maria Anna di Gonzaga." Their constitutions were drawn up by St. Charles Borromeo, Archbishop of Milan.

ANGELUS. By this name is denoted the practice of honoring God at morning, noon, and evening, by saying three Hail Mary's, after reciting each of the angels' salutations, to express the Christian's rejoicing trust in the mystery of the Incarnation.

ANNIVERSARY. An "anniversary" is defined as "that which is done for a deceased person on the expiration of a year from the day of death," and is especially understood of the celebration of Mass for the benefit of the soul.

ANNUNCIATION OF THE BLESSED VIRGIN. The word signifies "declaration," or "announcement"—i. e., of the fact that God the Son was to be born of Mary—but at the very moment in which the fact was announced it actually took place; so that, in commemorating the "Annunciation," we really commemorate the Incarnation of God the Word.

ANTEPENDIUM. "Pallium," or frontal, varying in color according to the season, and is to be placed on the altar.

ANTIPHON. The word signifies "alternate utterance." St. Ignatius, one of the Apostolic Fathers, is believed to have first instituted the method of alternate chanting by two choirs, at Antioch.

APOCRYPHA. The early Fathers used apocrypha to denote the forged books by heretics, borrowing, perhaps, the name from the heretics themselves, who vaunted the "apocryphal" or "hidden" wisdom of these writings. Later—e. g. in the "Prologus galeatus" of Jerome—apocryphal is used in a milder sense to mark simply that a book is not in the recognized canon of Scripture; and Pope Gelasius, in a decree of 494, uses the term apocryphal in a very wide manner of heretical forgeries; of books like the "Shepherd of Hermas," revered by the ancients, but not a part of Scripture; works by early Christian writers (Arnobius, Cassian, &c.) who had erred on some points of doctrine.

The name is now usually reserved by Catholics for books, laying claim to an origin which might entitle them to a place in the canon, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are—3 and 4 Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary; 3 and 4 Machabees; the prayer of Manasses, which is found in Greek MSS. of the Old Testament, and is often printed, in a Latin version, in the appendix to the Vulgate;

the book of Enoch (Jude 14), which Tertullian regarded as authentic (it only exists at present in an Ethiopic version); a 151st Psalm attributed to David, which is found in Greek MSS., and in the Syriac, Ethiopic, and Arabic versions of the Psalms; eighteen psalms attributed to Solomon, written originally, according to some scholars, in Hebrew, according to others, in Greek.

There is a great mass of New Testament apocryphal literature. Some books, such as the "Epistle of Barnabas," the two "Epistles of Clement," the "Shepherd of Hermas," may in a certain sense be called apocryphal, because, though not really belonging to Scripture, they were quoted as such by ancient writers, or were inserted in MSS. of the New Testament. Some other books mentioned by Eusebius—viz. the "Acts of Paul," the "Apocalypse of Peter," the "Teachings of the Apostles" seem to have belonged to this better class of apocryphal literature. Besides these, Eusebius mentions apocryphal books in circulation among heretics—viz. the "Gospels" of Peter, Thomas, Matthias; the "Acts" of Andrew, John, and the rest of the Apostles. Fragments remain of the ancient Gospels "according to the Hebrews"; "of the Nazarenes," "according to the Egyptians," of the preaching and Apocalypse of Peter, &c., which have been repeatedly edited.

A great number of later forgeries have been edited bv Fabricius, by Thilo, "Codex Apocryphus Novi Testamenti," 1831, of which work only the first volume, containing the apocryphal Gospels, appeared; and by Tischendorf ("Evangelia Apocrvnha," 1876, second edition enlarged; "Acta Apostolorum Apocrypha," 1851; "Apocryphal Apocalypses," 1866). This is not the place to attempt an enumeration of these apocryphal books, but we may mention some which enjoyed a special popularity in the Church, and exercised a marked influence on Catholic literature. A number of apocryphal Gospels treat of the infancy and youth of our Lord, and of the history of his blessed Mother and foster-father. Among these the "Proteyangelium of James" holds the first place. It describes the early history of Mary, our Lord's birth at Bethlehem, and the history of the wise men from the East. This gospel was much used by the Greek Fathers; portions of it were read publicly in the Eastern Church, and it was translated into Arabic and Coptic. It was prohibited for a time among the Latins, but even in the West it was much used during the middle ages. Other Gospels, such as the Arabic "Gospel of the Infant Savior," contain legendary miracles of our Lord's infancy. We have a second class of apocryphal Gospels which treat of the Passion and Resurrection of Christ. Of this class is the "Gospel of Nicodemus." It is probably of very late origin, but it was a favorite book in the middle ages. The Greek text still exists, but it was also circulated, before the invention of printing, in Latin, Anglo-Saxon, German, and French. Closely connected with this Gospel are a number of documents which have sprung from very ancient but spurious "Acts of Pilate." These ancient Acts which were known to Justin and Tertullian, have perished, but they called forth several imitations which still survive. The one which is best known is a letter of Lentulus to the Roman senate describing the personal appearance of our Lord. It is a forgery of the middle ages.

Further, apocryphal literature is rich in "Acts of the Anostles," and here, as in the apocryphal Gospels, we find early but spurious Acts, revised and enlarged, and so originating fresh forgeries. Thus the "Acts of Paul and Thecla," in their existing form, are the recension of a very

early work—forged as early at least as Tertullian's time. The fullest of all these "Acts" is the "Historia Certaminis Apostolorum." It can scarcely be older than the ninth century, but it is of considerable value, because the author has made diligent use of earlier Acts, some of which have perished.

Of apocryphal Epistles we have, among others, a letter of St. Paul to the Laodiceans (only existing in Latin), which, though rejected by Jerome, was accepted as canonical by many great Latin theologians of a later day, won a place in many copies of the Latin Bible, and for more than nine centuries "hovered about the doors of the sacred canon." We may also mention a letter of St. Paul to the Corinthians, and another of the Corinthians to St. Paul (both only in Armenian); letters supposed to have passed between St. Paul and Seneca (known to Jerome and Augustine); spurious letters of the Blessed Virgin, to St. Ignatius, to the inhabitants of Messina, &c. &c.

APOSTASY. An apostate from the faith is one who wholly abandons the faith of Christ, and joins himself to some other law, such as Judaism, Islam, Paganism, or any form of false belief.

APOSTLE. Signifies one who is sent. The name is given in the New Testament first of all to the twelve whom our Lord chose. "The names of the twelve apostles," St. Matthew says, "are these: the first, Simon," &c. But it is by no means restricted to them: Matthias and Paul were of course Apostles, though not of the twelve; so was Barnabas.

APOSTOLIC FATHERS. A name given to the Christian authors who wrote in the age succeeding that of the Apostles.

APPROBATION. The formal judgment of a prelate, that a priest is fit to hear confessions. It does not involve jurisdiction—i. e. a bishop does not necessarily give a priest power to hear confessions in his diocese, because he pronounces him fit to do so, though in fact a bishop always or almost always gives a secular priest jurisdiction at the time he approves him. This approbation by the bishop, or one who has quasi-episcopal jurisdiction, is needed for the validity of absolution given by a secular priest, unless the said priest has a parochial benefice. The bishop who approves must be the bishop of the place in which the confession is heard and this approbation may be limited as to time, place, and circumstances.

Regulars, in order to confess members of their own order, require the approval of their superiors; to confess seculars, that of the bishop of the diocese.

ARCHBISHOP. The terms "archbishop" and "metropolitan" have the same meaning, except that the latter implies the existence of suffragans, whereas there may be archbishops without suffragans.

ASCENSION, FEAST OF. Commemoration of the Ascension of Christ in Heaven.

ASCETICAL THEOLOGY. A name given to the science which treats of virtue and perfection and the means by which they are to be attained. Mystical theology deals with extraordinary states of prayer and union with God.

ASH WEDNESDAY. The first day, according to our present observance, of the forty days' fast of Lent.

ASPERGES. A name given to the sprinkling of the altar, clergy, and people with holy water at the beginning of High Mass by the celebrant. The name is taken from the words, "Asperges me," "Thou shalt wash me, O Lord, with hyssop," &c., with which the priest begins the ceremony. During the Easter season the antiphon "Vidi aquam" is substituted.

ASSUMPTION. After the death of her divine Son the Blessed Virgin lived under the care of St. John. The common tradition of the Church represents her as having died at Jerusalem. Her exemption from sin original and actual did not prevent her paying this common debt of humanity. The very fact that she had received a passible nature rendered her liable to death.

ATTRITION, as distinct from contrition, is an imperfect sorrow for sin. Contrition is that sorrow for sin which has for its motive the love of God whom the sinner has offended. Attrition arises from a motive which is indeed supernatural—that is to say, apprehended by faith—but which still falls short of contrition. Such motives are—the fear of hell, the loss of heaven, the turpitude of sin. By this last, we understand the turpitude of sin as revealed by faith. We may also, for the sake of clearness, exclude from our definition that kind of sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

AUGUSTINIAN ORDER. The Order originated in a union of several congregations in 1265 by the direction of Pope Alexander IV.

These congregations had their origin from a Council held in Aix-La-Chapelle in 816. They adopted the rule of life laid down by St. Augustine in a treatise entitled "De Moribus Clericorum" and in conformity with his 109th letter, and the general spirit of his teaching. The rule applied to men as well as women who had entered a religious career. Their houses soon became very numerous throughout Europe and the Augustinian Order has at present many flourishing communities in various parts of the world.

AVE MARIA. A familiar prayer, called also the Angelical Salutation, and which is recited at certain times of day, especially morning, noon and sunset.

B

BALDACCHINO. A canopy, such as is often suspended over the high-altar, usually hanging from the roof of the church, though sometimes, as at Rome, it rests on four pillars.

BANNS. The proclamation of intended marriage, in order that if anyone is aware of an impediment, he may state it to the ecclesiastical authorities, and so prevent the celebration of the wedding.

BAPTISM. A spiritual meaning was given to baptism by St. John the Baptist, who baptised or immersed his disciples in the Jordan, to signify the repentance and renewal by which the whole man was to be cleansed and purified. The Talmud of Babylon mentions a baptism of Jewish proselytes, but it is impossible to say when this rite arose. In any case, it is certain that when our Lord made baptism the rite of initiation into His Church, He employed a symbolism already familiar to the Jews. But Christ exalted the act to a dignity beyond the baptism of John, changing the "baptism of penance" into the sacrament of regeneration.

BAPTISMAL NAME. A name given in baptism, to signify that the baptised person has become a new creature in Christ. The Ritual forbids heathenish names, and advises, though it does not enjoin, the taking of a saint's name.

BAPTISMAL WATER. Water blessed in the font on Holy Saturday and the vigil of Pentecost, which must be used at least in solemn baptism. The priest signs the water with the cross, divides it with his hand, pouring it towards the north, south, east and west; breathes into it, and places in it the paschal candle, after

which some of it is sprinkled on the people and some removed for private use. The priest then pours oil of catechumens and chrism into the water.

BAPTISTERY. That part of the church in which solemn baptism is administered. It should be railed off, have a gate fastened by a lock, and be adorned, if possible, with a picture of Christ's baptism of St. John. It is convenient that it should contain a chest with two compartments, one for the holy oils, the other for the salt and candle used in baptism.

BARNABITES. The proper designation of the religious of this order is that of "Regular Clerks of the Congregation of St. Paul"; they are popularly called Barnabites on account of a church of St. Barnabas at Milan which belonged to them in the sixteenth century. Their principal founder was St. Antonio Maria Zaccaria (who died 1539); with him were joined Bartolommeo Ferrari and Giacomo Antonio Morigena. The frequent wars by which the north of Italy had been devastated; the influx of Lutheran soldiers, whose example tended to propagate a spirit of contempt for the sacraments and the clergy; and the frequency of pestilential disorders caused by the famine and misery of the population, had produced, about 1530, a state of things which powerfully appealed to the charity and pity of the true pastors of Jesus Christ. It occurred to Zaccaria that a better way of combating these evils could not be found than by organizing a congregation of secular clergy, not going out of the world but living in it and working for it, and bound by a rule—that is, diligently attending to their own sanctification while preaching reformation to others,—"who should regenerate and revive the love of the divine worship and a truly Christian way of life by frequent preaching and the faithful administration of the Sacraments." In 1533 the foundation of such a congregation, under a special rule approved by the Holy See, was sanctioned by Clement VII. The members pronounced their vows before the Archbishop of Milan, and chose Zaccaria for their superior. The order soon spread into France and Germany. In 1579 their constitutions were examined by St. Charles Borromeo, Archbishop of Milan, protector of the congregation, and being approved by him were finally confirmed. They called, and still call, their establishments colleges. They are governed by a General residing at Rome, elected for three years, and capable of re-election once. Besides the three usual vows they take a fourth, never to seek any office or ecclesiastical dignity, and to accept no post outside of their order without the permission of the Pope. The habit is merely the black soutane which was worn by secular priests in Lombardy at the time of their foundation. Their principal house is at Rome.

BASILIANS. This order takes its name from the great St. Basil (died 379), bishop of Cæsarea in Cappadocia. On his return to his own country after a long journey through Egypt, Palestine and Mesopotamia—made that he might collect the experience of monks and solitaries living under many different rules—Basil, still thirsting for the perfect life in which self should be subdued and union with Christ attained, withdrew into a desert region of Pontus, where his mother Emelia and his sister Macrina had already established monasteries, and laid the foundation of the great order which bears his name. To those who placed themselves under his direction he gave two rules, the Great and the Little—the former containing fifty-five, the latter three hundred and thirteen articles. This twofold rule became so famous and popular, in the East as to supplant all

others; and at this day it alone is recognized and followed by the monks of the Greek Church. In southern Italy there were many Basilian convents, in existence before the time of St. Benedict, who regarded both the rule and its author with great veneration, and appears to have had it before him when framing his own rule. The habit of the Basilians is scarcely to be distinguished from that of the Benedictines.

BASILICA. This name began to be applied to Christian churches about the beginning of the fourth century. The earlier expressions were "house of prayer," "oratory," and "Lord's house," besides the term "ecclesia," or a fine stately building.

BEATIFIC VISION. The sight of God face to face, which constitutes the essential bliss of angels and men.

BEATITUDE, or bliss, is defined by St. Thomas as that perfect good which completely appeases and satisfies the appetite. God alone can constitute man's perfect bliss, for man's will seeks the fulness of all good, and this cannot be found except in God. Had man been left without grace, then he would have found his natural beatitude in knowing God most perfectly as the author of nature, and in adhering to Him by natural love, sweetly and constantly. He would have attained this happiness, after passing successfully through his probation in this mortal life. As it is, man has been raised to a supernatural state, and his bliss consists in God, seen face to face in the heavenly country.

BEATITUDES, THE EIGHT. The blessings pronounced by our Lord at the beginning of the Sermon on the Mount (Matt. v. 3-10). In the so-called Sermon on the Plain (Luke vi. 17-22).

BENEDICAMUS DOMINO, i. e., "Let us bless the Lord," a form used in the breviary at the end of each hour except matins, and at the end of Mass instead of Ite, Missa est on days when the Gloria in excelsis is not said.

BENEDICTINES. The founder of monks in the West, St. Benedict, having first established his order at Subiaco in the vicinity of Rome removed it to Monte Cassino in 529. The rule which he compiled for his monks was regarded as replete with wisdom, and dictated by a marvelous insight into human nature, neither prescribing to all an asceticism only possible to a few, nor erring on the side of laxity. It regulated with great minuteness the mode of celebrating the divine office at the canonical hours; and eschewing all idleness, ordered that the monks, when not employed in the divine praises, or in taking necessary food and rest, should engage themselves in useful works, either manual labor, or study, or copying books, or teaching. Every monastery was to have a library, and every monk was to possess a pen and tablets. The clothing, of which the prevailing color was black, was to vary in material and warmth at the discretion of the abbots, according to the exigencies of different climates and circumstances. A singular clause in the rule, and one which was fruitful in results, was that which ordered that all persons whatever, without distinction of age, rank, or calling, should be admissible to the order of St. Benedict. If parents offered a son to the service of God in a monastery, even if he were but a boy of five years old, the monks were to receive and take full charge of him. Thus Beda was taken when only seven years old, and Orderic, the historian of Normandy, was committed by his father in his tenth year. Out of this practice of offering young boys to the monasteries a great system of monastic schools very soon arose.

St. Maur, a disciple of St. Benedict, founded the first Benedictine monastery

in France, during his master's lifetime, at Glanfeuil, near Angers. The order was introduced into Spain about 633. The monastery on Monte Cassino was destroyed by the Lombards towards the end of the sixth century, and the monks sought refuge at Rome, where Pope Gregory gave them St. Andrew's Church. The Benedictine abbot of St. Andrew's was the person chosen by the Pope to head the mission which he sent to the Court of Ethelbert, and he will be remembered through all time as St. Augustin, the Apostle of England. Benedictine monks from England —St. Willibrord (699) and St. Boniface (750)—introduced Christianity in the Low Countries and the Rhineland. It is said that a calculation having been made in the first half of the fourteenth century, it was found that up to that time twenty-four Popes, two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, and a still greater number of saints, had been given to the Church by the Benedictine Order.

In 1618 the Benedictine House of St. Maur by its colossal patristic and historical labors, directed by such men as Mabillon, Martene, Ruinart, Rivet, and D'Achèry, rendered incalculable services to the learned world. Two such works as the "France Littèraire" and the "Recueil des Historiens," if they had accomplished nothing else, would entitle the congregation to the gratitude of all men of letters. At the present time the Benedictine Order is following up its old civilizing and colonizing energy in behalf of humanity.

BENEFICE. An ecclesiastical benefice is a perpetual right, established by the Church in favor of an ecclesiastical person, of receiving the profits of Church property, on account of the discharge, by such person, of a spiritual office.

BERRETTA. A square cap with three or sometimes four prominences or projecting corners rising from its crown. There is usually a tassel in the middle where the corners meet. It is worn by a priest as he approaches the altar to say Mass, and by ecclesiastics in general.

BIBLE. A letter or paper. A name given to the sacred books of the Jews and the Christians. In itself "Bible" might mean a book of whatever kind, just as its synonym "Scriptures" means originally writings of any sort. Gradually the Jews who spoke Greek employed the word "Bible" as a convenient name for their sacred books.

The Church holds that the sacred Scripture is the written word of God. The Council of Trent, "following the example of the orthodox Fathers, receives with piety and reverence all the books of the Old and New Testament, since one God is the author of each." These words of the council, which are an almost verbal repetition of many early definitions, separate the Bible utterly from all other books. Of no human composition, however excellent, can it be said that God is its author. And the divine origin of Scripture implies its perfect truth. We know for certain, St. Irenæus argues, that the Scriptures are perfect, since they are spoken by the Word of God and by the Spirit. Some few Catholic theologians have, indeed, maintained that the Scriptures may err in small matters of historical detail which in no way affect faith or morals. Nor in doing so do they contradict any express definition of Pope or council, though such an opinion has never obtained any currency in the Church. But of course the modern theories which reduce the historical accounts of the Bible to mere myths, or again which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the Church

The Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above Scripture. Just as Catholics are bound to defend the authority of the Bible against those who have come to treat it as an ordinary book, so they are compelled to reject exaggeration, on the other side, according to which the word of God is contained in Scripture and in Scripture alone. The word of God (so the Council of Trent teaches) is contained both in the Bible and in Apostolical tradition, and it is the duty of a Christian to receive the one and the other with equal veneration and respect. The whole history and the whole structure of the New Testament witness to the truth and reasonableness of the Catholic view. If our Lord had meant His Church to be guided by a book and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact He did nothing of the kind. He refers those who were to embrace His doctrine not to a book, but to the living voice of His Apostles and of His Church. "He who heareth you," He said to the Apostles, "heareth me." For twenty years after our Lord's Ascension, not a single book of the New Testament was written, and all that time no Christian could appeal, as many do now, to the Bible and the Bible only, for the simple reason that the New Testament did not exist, and the faithful were evidently called upon to believe many truths for which no strict and cogent proofs could be brought from the pages of the Jewish Scriptures. Further, when the writings of the New Testament were issued, they appeared one by one, in order to meet special exigencies, nor is the least hint given that the Apostles or their disciples provided that their writings should contain the whole sum of Christian truth. In 1898 Pope Leo XIII. granted indulgences to those who devoutly read the Scriptures.

BISHOP. A bishop is a person who is consecrated and given a spiritual jurisdiction, and generally the government of a Diocese.

BISHOP AUXILIARY. When a bishop is unable, for various reasons, to perform all the functions required by his office, it is usual to assign to him a titular bishop to assist him. This auxiliary bishop, as such, has no jurisdiction; he only performs those things which belong to the episcopal office and order. He may, however, be nominated by the bishop as vicar general; in which case he has the right to exercise jurisdiction.

BISHOP IN PARTIBUS INFIDELIUM. A bishop consecrated to a see which formerly existed, but which has been, chiefly through the devastations of the followers of Mahomet, lost to Christendom. Such a bishop may also be described as a "Titular" bishop.

BISHOP, SUFFRAGAN. This name is given to a bishop in an ecclesiastical province, relatively to the metropolitan in whose province he is. Also to a titular bishop or bishop in partibus who is exercising the pontifical functions and ordinations for the ordinary bishop whom he has been invited to assist.

BLESSING, in its most general sense, a form of prayer begging the favor of God for the persons blessed. God is the source of all His blessing, but certain persons have special authority to bless in His name, so that this blessing is more than a mere prayer; it actually conveys God's blessing to those who are fit to receive it. Thus in the old law God said of the sons of Aaron, "They shall invoke my name on the children of Israel, and I will bless them;" and Christ said to his disciples, "Into whatsoever house you enter, first

say: Peace be to this house: and, if the son of peace be there, your peace shall rest upon him." Accordingly, the Church provides for the solemn blessing of her children by the hands of her ministers.

BREVIARY. A Book containing an abridgement of psalms, antiphons, responses, metrical hymns, selected parts of Holy Scripture, extracts from the works of the Fathers and from the lives of the Saints.

BRIEF. A papal Brief is a letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's Secretary of Briefs, and sealed with the Pope's signet-ring, the seal of the Fisherman.

BULL. A Papal Bull is so named from the bulla (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord, if it be a "Bull of Grace," and by one of hemp if a "Bull of Justice") and gives authenticity to it.

BURSE. A square case into which the priest puts the corporal which is to be used in Mass.

C

CALENDAR, ECCLESIASTICAL. An arrangement, founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular religious celebration.

CANON LAW. From the earliest times the determinations of the Church received the name of Canons—that is, rules directory in matters of faith and conduct. Canon Law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded to Christians by ecclesiastical authority.

CANON OF THE MASS. That part of the Mass which begins after the "Sanctus" with the prayer "Te igitur," and ends, according to some, just before the "Pater noster," according to others, with the consumption of the Sacred Species. The name Canon is given to this part of the Mass because it contains the fixed rule according to which the Sacrifice of the New Testament is to be offered.

CANONIZATION. To pay honor to the dead whom the general voice of the Church declares to have lived saintly lives.

CANTATE SUNDAY. A name given to the fourth Sunday after Easter, from the introit of the Mass, which begins with the words "Sing to the Lord a new song."

CAPUCHINS. A reform of the Franciscan order instituted by Matteo di Bassi of Urbino, who, being an Observantine Franciscan at Monte Falco, and having convinced himself that the capuche or cowl worn by St. Francis was different in shape from that worn by the friars of his own time, adopted a long pointed cowl, according to what he conceived to be the original form. In 1526 he obtained the consent of Pope Clement VII. to the wearing of this habit by himself and his companions, with the further permission to live the life of hermits, and preach the gospel in every country, on condition that once in each year they should present themselves at the general chapter, wherever it might be held, of the Observantine friars. Matteo began hereupon to preach publicly in the Marchie of Ancona; but the provincial of the Observantines, hearing of it, treated him as an apostate friar and threw him into prison. He was released through the interference of the Duchess of Camerino, the Pope's niece; and he, with two zealous followers, Louis and Raphael of Fossombrone, took refuge for a time with the Camaldulese in their convent at Massaccio. They were also kindly treated by the Conventual

branch of their order, and a bull was finally obtained from the Pope in 1528, authorizing the union which Matteo and his companions had entered into with the Conventuals, sanctioning for them the hermit life, and allowing them to wear beards and to use the long-pointed capuche from which they have derived their name. After this the order grew with great rapidity, and it has produced down to the present time numbers of men eminent for every Christian virtue, great preachers, and accomplished scholars.

CARMELITES, ORDER OF. In the middle of the twelfth century a crusader named Berthold vowed at the commencement of a battle that if by the mercy of God his side was victorious, he would embrace the religious life. The victory was won, and Berthold became a monk in Calabria. Soon after he left Italy, and repairing to Mount Carmel (1156)—that mountain, so conspicuous and so beautiful, which juts out into the sea to the south of Acre—took up his abode there. Everyone knows the connection of Carmel with some of the leading incidents of the prophet's life (3 Kings xviii; 4 Kings iv). A cavern near the summit was then shown as the habitation of Elias, and the ruins of a spacious monastery, the history of which is unknown, covered the ground. Berthold found hermits living on the mountain when he arrived there, attracted by the peculiar sanctity which the residence of the great prophet had conferred on the spot; these appear to have joined him, and to have accepted along with him and his immediate followers the rule which was framed for them in 1209 by Albert, patriarch of Jerusalem. These hermits may have had a long line of predecessors, nor is there any historical or moral impossibility in the assumption that holy men had lived on the mountain without interruption since the days of Elias, although positive evidence is wanting. This belief in the possible succession of a long line of saintly anchorites was gradually merged in the fixed persuasion that the very order of Our Lady of Mount Carmel, such as it was in the thirteenth and following centuries, had existed there in unbroken continuity, keeping the three vows, and with hereditary succession, from the time of Elias.

The rule given to the order by the patriarch Albert was in sixteen articles. It forbade the possession of property; ordered that each hermit should live in a cell by himself; interdicted meat altogether; recommended manual labor and silence; and imposed a strict fast from the Exaltation of the Cross (Sept. 14) to Easter, Sundays being excepted.

The progress of the Mohammedan power in Palestine, after the illusory treaty entered into by the Emperor Frederic II. in 1229 with the Sultan Kameel, made it more and more difficult for Christians to live there in peace; and under their fifth general, Alan of Brittany, they abandoned Carmel and established themselves in Cyprus (1238) and other places. After passing into Europe they found it necessary to live in common, and no longer as hermits. This, with other mitigations of the primitive rule, was sanctioned by Innocent IV., who confirmed them in 1247 under the title of Friars of Our Lady of Mount Carmel. Their habit was originally striped, but ultimately the dress by which they are so well known, the brown habit with white cloak and scapular, was adopted. Many distinguished men and eminent ecclesiastics have worn their habit.

The glories of the order are due to the heroic virtue of a woman, St. Teresa. Carmelite nuns had first been instituted by John Soreth, general of the order in the fifteenth century. St. Teresa lived for many years in the convent of Avila, which was under the mitigated observ-

ance. Amidst great obstacles, she carried out her object of introducing a reform among the nuns by returning to the ancient rigor of the rule. She thus became the founder of the Discalced Carmelite nuns. Nor did her zeal stop here, but extended itself to a reformation of the friars, in which also, aided by the counsel of St. Peter of Alcantara, and the labors and sufferings of St. John of the Cross, who joined the new order, she was completely successful. At the time of her death, in 1582, she had assisted in the foundation of seventeen reformed convents for women and fifteen for men. The Discalced Carmelites, whose institute rapidly spread to all the Catholic countries of Europe, and to the Spanish colonies, is at present continuing the great work of St. Teresa. Several other reforms have been introduced since that of St. Teresa in various countries, which we have not space here to notice. At present Carmelite monasteries exist. In France, though they were swept away at the first revolution, they had been reintroduced, and till lately possessed some sixty houses. But the iniquitous decree of March 29, 1880, issued by the Republican Government of France, has resulted in the violent seizure of all the houses of men, and in turning the friars adrift. In Spain, we believe, they are at present numerous.

CARNIVAL (from caro, vale, the time when we are about to say farewell to flesh-meat; or ubi caro valet—in allusion to the indulgence of the flesh in the days which precede the fast), the three days before Lent, though the name sometimes includes the whole period between February 3, the fast of St. Blasius, and Ash-Wednesday. The Carnival in Catholic countries, and in Rome itself, is a special season for feasting, dancing, masquerading and mirth of all sorts. In itself this custom is innocent, although the Church from Septuagesima onwards assumes the garb of penance, and prepares her children, by the saddened tone of her office, for the Lenten season. But the pleasures of the Carnival easily degenerate into riot, and the Church therefore specially encourages pious exercises at this time. In 1556 the Jesuits at Macerati introduced the custom of exposing the Blessed Sacrament during the Carnival. This devotion spread through the Church, and Clement XIII., in 1765, granted a plenary indulgence on certain conditions to those who take part in it.

CARTHUSIANS, ORDER OF. The founder of this order was St. Bruno, in the eleventh century. Bruno was a native of Cologne, and gave proof of more than common piety, recollection, and mortification even from his tender years. When he was grown up, he was at first entered among the clergy of St. Cunibert's at Cologne, whence he passed to Rheims, a city then celebrated for its diocesan school. Bruno made here great progress in learning, and was appointed "scholasticus"; many of the leading men of the age were his pupils. Leaving Rheims, uncertain in what way God willed him to carry out his clearly-seen vocation, he repaired to St. Robert of Molesme, the founder of the Cistercian order, by whom he was referred to St. Hugh, Bishop of Grenoble. With six companions, Bruno presented himself to the bishop, and opened to him their desire to found an institute in which the glory of God and the good of man should be sought on a foundation of rigorous austerity and self-discipline. The good bishop was overjoyed at seeing them; in their request he saw the beginning of the fulfillment of a wonderful dream which he had had the night before. Soon afterwards he led them to the desert of the Chartreuse, an upland valley in the Alps to the north of Grenoble, more than

4,000 feet above the sea, and only to be reached by traveling a gloomy and difficult ravine. High crags surround the valley on all sides; the soil is poor, the cold extreme—snow lies there most of the year—and the air is charged with fog. Bruno accepted this site with joy, and he and his companions immediately built an oratory there, and small separate cells, in imitation of the ancient Lauras of Palestine. This was in 1086, and the origin of the Carthusian order, which takes its name from Chartreuse, is dated from this foundation. The name of Chartreuse was given to each of their monasteries; this was corrupted in England into Charterhouse.

St. Bruno, when he had been only two or three years at the Chartreuse, was summoned to Rome by an imperative mandate from Urban II., for the approval of his order.

In 1905 the Grande Chartreuse was seized by the French Government and the monks were expelled.

CASSOCK. A close-fitting garment reaching to the heels, which is the distinctive dress of clerics. The cassock of a secular priest is black; that of bishops and other prelates, purple; that of cardinals, red; that of the Pope, white.

CATAFALQUE. Anything used as a bier placed during Masses of the dead, when the corpse itself is not there, in the centre of the church, surrounded with burning lights and covered with black cloth..

CATECHISM. A summary of Christian doctrine, usually in the form of question and answer, for the instruction of the Christian people.

CATHEDRAL. The cathedral church in every diocese is that church in which the bishop has his chair or See.

CATHEDRATICUM. A visitation fee due from every parish church in a diocese to the bishop on the occasion of his annual visit to it. Since the Council of Trent it has been customary to pay it at the annual Synod if one is held or by annual remittance.

CELEBRANT. The priest who actually offers Mass, as distinct from others who assist him in doing so.

CENSURE may be defined as a spiritual penalty, imposed for the correction and amendment of offenders, by which a baptised person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of the use of certain spiritual advantages.

CHALICE. The cup used in Mass, for the wine which is to be consecrated.

CHALICE-VEIL. The veil with which the chalice is covered.

CHANCEL. The part of a church between the altar and the nave, so named from the rails which separated it from the nave.

CHAPLAIN. The priest appointed to the charge of a chapel.

CHARACTER. Spiritual mark indelibly impressed on the soul, by the sacrament of baptism, confirmation, and holy order.

CHASUBLE. The chief garment of a priest celebrating Mass. It is worn outside the other vestments.

CHRISM. Olive oil mixed with balm, blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water.

CHRIST, "Anointed." Jesus Christ, according to the Catechism familiar to English Catholics, is "God the Son made man for us." He has therefore two natures: that of God, and that of man. As God, according to the Nicene Creed, He was born of his Father, before all worlds: He is God from God—i. e. He, being true and perfect God, proceeds

from God the Father, who is also true and perfect God—He is light from light; begotten, not made, as creatures. He exists from all eternity. He is almighty, omniscient, incapable of error or of sin. At the moment of his Incarnation, He further became true man, without, however, in any way ceasing to be God.

CHRISTIANS. A name first given at Antioch to the followers of Christ about the year 43, as we learn from Acts. xi. 26.

CHRISTIAN BROTHERS. The proper title is "Brothers of the Christian Schools." This institution was founded by the Abbé Jean Baptiste de la Salle, who, after being beatified on Feb. 19, 1888, was canonized on May 24, 1900, by Leo XIII. The rule of St. J. B. de la Salle required that the Brothers who bound themselves by vow to devote their lives to teaching in the schools, and wore the religious habit, should be and remain laymen, equally with the professors and assistant teachers who were employed under them. And this has continued to be the practice of the congregation ever since. For the training of the Brothers the founder instituted a noviciate; for that of the professors, &c., a normal school. Founded at Rheims in 1685, this appears to have been the first training school for primary teachers in Europe. It was, and still is, a part of the rule, that the Brothers should work in pairs. They take the three religious vows, after having attained to at least twenty-three years. Their habit gives them an ecclesiastical appearance; it consists of a long black cassock, with a cloak over it fastened by iron clasps and a falling collar.

The founder lived to see the fruit of his labors in the establishment of his schools in many of the principal towns of France. He died in 1719, leaving his congregation so firmly planted that all the convulsions by which French society has since been torn have not been able to extirpate it. It has moreover spread to many countries beyond the limits of France, and has been imitated by other teaching associations.

It should be mentioned that a Bull of approbation in favor of the Christian Brothers was granted by Benedict XIII. in 1725, elevating them into a religious congregation.

In 1699, St. J. B. de la Salle established Sunday Schools, one at St. Sulpice, which was to be open from noon to three o'clock, and give secular instruction. Similar schools, open on festivals, were established by St. Charles Borromeo at Milan, about 1580.

CHURCH BOOKS OF REGISTERS. The registers of baptisms, confirmations, marriages and deaths.

CHURCHING OF WOMEN AFTER CHILDBIRTH. A blessing which the priest gives to women after childbirth according to a form prescribed in the Roman Ritual. He sprinkles the woman, who kneels at the door of the church holding a lighted candle, with holy water, and having recited the 23rd Psalm, he puts the end of his stole into her hand, and leads her into the church, saying, "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing." The woman then advances to the altar and kneels before it, while the priest, having said a prayer of thanksgiving, blesses her, and again sprinkles her with holy water in the form of a cross. The rubric in the Ritual reserves this rite for women who have borne children in wedlock. WOMEN ARE UNDER NO STRICT OBLIGATION OF PRESENTING THEMSELVES TO BE CHURCHED, THOUGH IT IS THE "PIOUS AND LAUDABLE CUSTOM," as the Ritual says, that they ought to do so. Properly speaking, the churching of women is not

counted among strictly parochial rights; still it ought to be performed by the parish priest, as appears from a decision of the S. Congregation of Rites, December 10, 1703.

CHURCH OF CHRIST: CATHOLIC CHURCH. The Roman Catechism, in expounding the ninth article of the Creed, urges priests to explain the nature and authority of the Catholic Church to their flocks with special frequency and earnestness, because of the supreme importance which belongs to this point of Christian doctrine. All heresy involves a rejection of the Church's authority; and, on the other hand, it is impossible to accept the true doctrine concerning the Church, and at the same time to be a heretic. Hence, in all ages, and against all forms of error, the Fathers and Doctors of the Catholic Church have appealed to her teaching as the infallible rule of faith. If such an appeal was necessary at every time, there is a more than ordinary need at the present day for insisting upon this article of the Creed, "I believe in the holy Catholic Church."

CHURCH: PLACE OF CHRISTIAN ASSEMBLY. A church is a building intended for the general use of the faithful, and is for this reason distinct from a chapel, which is intended for the convenience of some family, college, &c., or for an oratory, which is essentially domestic or private.

The principal churches in Rome are called basilicas, and these again are subdivided into greater and patriarchal, and into minor basilicas. The chief church of a diocese is called a cathedral, and a cathedral may be patriarchal, primatial, metropolitan, according to the dignity of the prelate who holds it. An abbatial church is the seat of an abbot; if served by a chapter, a church is called collegiate. The title parish-church explains itself. The greater basilicas are called "most holy," while "most illustrious" and "illustrious" are names of honor given respectively to lesser basilicas and collegiate churches, by favor of the Holy See.

The place on which a church is to be built is to be designated by the bishop, as is expressly ordered both by the Pontifical and canon law.

Churches may, in one sense, be said to be as old as Christianity itself, for places of Christian meeting are frequently mentioned in the New Testament—e. g., in 1 Cor. xi. 22, xiv. 34. At first no doubt private houses were used for this purpose, and thus St. Paul, Coloss. iv. 15, writes, "Salute the brethren who are at Laodicea, and Nymphas, and the Church that is in his house." The same expression is used of Prisca and Aquila, both at Rome, in Rom. xvi. 5; and at Ephesus, 1 Cor. xvi. 19; and also of Philemon, either at Colossæ or Laodicea (Philemon, 2). This state of things continued after the Apostolic age, though it is impossible to determine exactly when the gatherings in the houses of private Christians gave way to assemblies held in buildings erected for the purpose.

As soon as this last persecution was over, and the peace of the Church secured by Constantine, Christians began to erect churches on a magnificent scale, and thus seized the first opportunity of manifesting that outward respect to God and His house which is characteristic of Catholics.

CIBORIUM. The ciborium is the name commonly given to the pyx in which the Blessed Sacrament is kept.

CISTERCIANS. Of the ancient and illustrious order of Citeaux, the most flourishing and prolific of all the offshoots from the great Benedictine trunk, there are now but scanty traces remaining.

St. Robert, the founder, the son of a gentleman of Champagne, devoted himself at an early age with all his heart to

the service of God. He took the Benedictine habit, and studied carefully the rule of the great founder, from many things in which he found that the majority of the French monks deviated considerably.

In several monasteries over which he presided St. Robert and the monks could not agree, on account of the strict observance of the rule which he desired to introduce. In 1075 he founded a monastery, consisting of a group of cells, in the forest of Molesme, near Chatillon. Here he and others lived many years; but his thoughts still ran on the necessity of closer conformity to the rule, and as most of his followers saw things differently, he at last quitted Molesme, and, followed by twenty adherents, formed a new monastery in a desert then covered with forest and thickets, at a place called Cistercium (Citeaux), five leagues from Dijon. This was in 1098, which is regarded as the date of the foundation of the order. In Ireland there are two Cistercian abbeys, both of recent foundation, and both are in a highly flourishing condition—that of Mount Melleray, in the Co. Waterford, and that at Roscrea.

CLERICAL STATE. The clerical state is the rank or condition of those who are separated from the mass of the faithful, attached in a special manner to the divine service and made capable of administering the Sacraments of the Church.

CLOISTER. An enclosed space, usually square, surrounded by covered passages, which have continuous walls on the outer side, and rows of pillars on the inner side facing the square, in connection with monastic, cathedral, or collegiate buildings.

COADJUTOR. One who helps a prelate, or a priest holding a benefice, in discharging the duties of his bishopric or benefice.

COAT, THE HOLY. This celebrated relic is in the treasury of the cathedral of Treves, and a very ancient tradition asserts it to be identical with the seamless coat which our Saviour wore at the time of his Passion.

COLLECT. The prayer said in the Mass after the Gloria and before the Epistle.

COMMANDMENTS OF THE CHURCH. Parents, and other persons invested with lawful authority, have power to make rules for those placed under them, so that things lawful in themselves become unlawful by their prohibition. The Scripture teaches plainly that the Church has this power. We are to hear the Church (Matt. xviii. 17). The Holy Ghost has placed bishops to "rule the Church" (Acts xx. 28). St. Paul commanded Christians to keep the "precepts of the Apostles and the ancients" (Acts xv. 41).

COMMEMORATIONS OF FEASTS, ETC. The Church celebrates many feasts, some movable, some fixed, it may often happen that two of them fall on the same day; or again the Church may institute the feast of a saint, just canonised, on a day already occupied by the feast of another saint.

The common commemorations consist of antiphons, versicles and prayers relating to the Blessed Virgin, St. Joseph, St. Peter and St. Paul, the Patron or title of the church etc.

COMMENDATION OF THE SOUL. A form of prayer for the dying contained in the Roman Ritual. The practice of bringing the priest to the bed of dying persons is coeval with the Church itself, and Amalarius tells us that several of the ancient Antiphonaries contained prayers for the dying. Parts at least of the present form are very ancient. The words "Subvenite," &c., "Come to his help, all ye saints of God; meet him, all ye angels

of God," &c., occur in the Antiphonary of St. Gregory the Great; the beautiful address, "Go forth, O Christian soul," &c., is found in a letter of St. Peter Damian, written to a friend of his who was near death.

COMMISSARY. An ecclesiastic who, by delegation from the bishop, exercises a portion of the episcopal jurisdiction in a particular part of the diocese, especially with reference to licences, institutions and the examination of witnesses.

COMMUNION. That the body, soul and divinity of Christ are given in the Communion, and that Christ is received whole and entire under either kind—i. e., under the form of bread alone, or wine alone—is an article of the Catholic faith.

COMMUNION OF SAINTS is mentioned in the ninth article of the Apostles' Creed, where it is added, according to the Roman Catechism, as an explanation of the foregoing words, "I believe in the holy Catholic Church." The communion of saints consists in the union which binds together the members of the Church on earth, and connects the Church on earth, with the Church suffering in Purgatory and triumphant in heaven.

CONCLAVE. A room that can be closed with a key. The term is applied both to the place where the Cardinals assemble for the election of a new Pope, and to the assembly itself.

CONCORDAT. A treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

CONCURSUS. An examination into the qualifications of candidates for ecclesiastical benefices with cure of souls. The Council of Trent ordered that a board of six examiners should be appointed every year in the diocesan synod; and that when any parish became vacant, within ten days, or such period as the bishop might appoint, candidates having been duly invited to attend, an examination should be held by any three selected by the bishop from the board above mentioned. A list of those found qualified having then been made by the examiners, it was competent for the person or persons to whom the patronage appertained to select from among these the candidate of their choice, and present him to the bishop for institution.

CONFESSIONAL. The place set apart in the church where the priest hears confessions.

CONFESSION, SACRAMENTAL. This consists in accusing ourselves of our sins to a priest who has received authority to give absolution. It is the pious custom of the faithful to accuse themselves of all sins committed after baptism, mortal or venial, so far as they can remember them, and the priest, if duly commissioned, has power to absolve from all. But there is an absolute obligation imposed, not only by the law of the Church, but also by divine institution, upon all Christians, to confess all mortal sins committed after baptism, so far as the penitent is able to recall them by diligent examination of his conscience.

It also must include the different kinds of mortal sin committed and the number of sins under each class, so far as it can be ascertained. One mortal sin wilfully concealed vitiates the whole confession. If, however, mortal sins are omitted unintentionally and without fault, they are forgiven when absolution is pronounced; only, if they occur to the penitent's recollection afterwards, he must mention them in his next confession. Further, various causes may excuse from this completeness of enumeration. Thus in shipwreck, before a battle, when the penitent is unable to speak, or can only say very little from physical weakness, a very general confession of sin may be enough for absolution; but the confession

must be completed afterwards, if the opportunity offers itself.

It must be vocal, though for a grave reason the penitent may make it by presenting a written paper, or by signs.

It must be accompanied by supernatural sorrow and firm purpose of amendment.

It should also be humble and sincere; as short as is consistent with integrity; in language which is plain and direct, but at the same time pure and modest.

The form of confession is as follows. The penitent, kneeling at the confessor's feet, says, "Pray, Father, bless me, for I have sinned." The priest gives the blessing prescribed in the Roman Ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost." The penitent then recites the first part of the Confiteor, enumerates the sins of which he has been guilty since his last confession, and then adds, "For these and all my other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God and penance and absolution of you, my spiritual Father."

CONFESSOR. A name used from the earliest times for persons who confessed the Christian faith in times of persecution, thus exposing themselves to danger and suffering, but who did not undergo martyrdom.

CONFESSOR (in Sacrament of Penance). The priest who hears confessions. He must have received faculties from the ordinary of the diocese. By the present law penitents may choose any approved priest for their confessor.

CONFIRMATION. A sacrament of the new law by which grace is conferred on baptised persons which strengthens them for the profession of the Christian faith. It is conferred by the bishop, who lays his hands on the recipients, making the sign of the cross with chrisms on their foreheads, while he pronounces the words "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it also sets a seal or character on the soul, so that this sacrament cannot be reiterated without sacrilege.

CONFITEOR. A form of prayer ("I confess to Almighty God, to blessed Mary ever Virgin," &c.) used in the sacrament of penance and on many other occasions, particularly by the priest at the beginning of Mass before he ascends the steps of the altar.

CONFRATERNITY. An association, generally of men or women, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God.

CONGREGATIONS, RELIGIOUS. A congregation is a community or order bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, &c.), or without solemn vows (as the Passionists, the Redemptorists, &c.).

CONSCIENCE. St. Thomas of Aquinas and other theologians define conscience as "the judgment or dictate of the practical intellect, which [arguing] from the general principles [of morals] pronounces that something in particular here and now is to be avoided, inasmuch as it is evil, or to be done, inasmuch as it is good."

CONSECRATION. The form of words by which the bread and wine in the Mass are changed into Christ's body and blood.

CONSECRATION OF ALTARS. Altars and altar-stones are consecrated by the bishop with ceremonies prescribed in the Pontifical. The most essential part of

the rite consists in the anointing with chrism, to indicate the richness of grace, and the placing of relics in the sepulchre or repository made in the altar-stone which is afterwards sealed up. The consecration endures till the altar-stone is broken or the seal of relics broken.

CONSECRATION OF CHALICE AND PATEN is made by the bishop with chrism, the prayers to be used being given in the Pontifical.

CONSISTORY. In the Church the term used with reference to the Papal consistory, the ecclesiastical senate in which the Pope, presiding over the whole body of Cardinals, deliberates upon grave ecclesiastical affairs, and communicates to his venerable brethren, and through them to Christendom, the solicitudes and intentions of the vicar of Christ as to the condition of some Christian nation, or the definition of some Catholic doctrine.

CONSUBSTANTIAL. The word used by the Fathers of Nicæa, to establish the true Godhead of the Son, inserted by them in their Creed, and ever since the watchword of those who have true faith in the divinity of Christ. A man may be said to be of one substance with another because he has the same specific nature; but the Son is consubstantial with the Father in another sense, for his nature is numerically one with that of the Father; else, there would be two Gods. Hence, when we say that the Son is consubstantial with the Father, we confess His perfect equality and co-eternity with the first Person of the Trinity and at the same time exclude all imperfection from His eternal generation. A human son receives an individual nature and is separate from his father; but God the Son is ever in the Father and the Father in Him.

CONTEMPLATION. A word used to describe the life of those (religious and others) who devote themselves to prayer and meditation, rather than to active works of charity. No doubt such a life, in order to be real, implies a vocation of no ordinary kind.

CONTRITION, in its widest sense, is defined by the Council of Trent as "grief of mind and detestation of sin committed, with a purpose of sinning no more."

CONVENT. The hermitages of the first ages gradually gave place to the cœnobite mode of life in houses called convents; only in the orders of Chartreuse and Camaldoli has the solitary life been partially retained to this day.

COPE (cappa pluviale). A wide vestment, of silk, &c., reaching nearly to the feet, open in front and fastened by a clasp, and with a cape at the back. It is used by the celebrant in processions, benedictions, &c., but never in the celebration of Mass, for the Church reserves the chasuble for the priest actually engaged in offering sacrifice, and thus carefully distinguishes between Mass and all other functions.

CORPORAL. The linen cloth on which the body of Christ is consecrated. It is used to cover the whole surface of the altar, as may be gathered from an Ordo Romanus where the corporal is said to be spread on the altar by two deacons. The chalice also was covered by the corporal, a custom still maintained by the Carthusians. The corporal is and must be blessed by the bishop or by a priest with special faculties. It represents the winding-sheet in which Christ's body was wrapped by Joseph of Arimathea.

CORPUS CHRISTI. The feast of the Blessed Sacrament on the Thursday following the first Sunday after Pentecost throughout the Church.

COUNCIL. An assembly of the rulers of the Church legally convoked, for the discussion and decision of ecclesiastical affairs.

CREDENCE. A table on which the cruets with wine and water, the veil for the subdeacon, the burse, and the chalice, are placed, and from which they are taken when required for use.

CREED. A summary of the chief articles of faith.

CREMATION. On May 19, 1886, the following decree was issued at Rome: "Several bishops and prudent members of Christ's flock, knowing that certain men possessed doubtful faith, or belonging to the Masonic sect, strongly contend at the present day for the practice of the Pagan custom of cremation, founding special societies to spread this custom, fear lest the minds of the faithful may be worked upon by these wiles and sophistries so as to lose by degrees esteem and reverence towards the constant Christian usage of burying the bodies of the faithful—a usage hallowed by the solemn rites of the Church. In order, therefore, that some fixed rule may be laid down for the faithful, to preserve them from the insidious doctrines amove mentioned, the Supreme Congregation of the Holy Roman and Universal Inquisition is asked:

"1. Is it lawful to become a member of those societies whose object is to spread the practice of cremation?

"2. Is it lawful to leave orders for the burning of one's own body or that of another?

"Their Eminences the Cardinals General Inquisitors, after grave and mature consideration, answered:

"To the first question, No; and if it is a question of societies connected with the Masonic sect, the penalties pronounced against this sect would be incurred. To the second, No.

"When these decisions were referred to our Holy Father, Pope Leo XIII., His Holiness approved and confirmed them, and directed them to be communicated to the bishops, in order that they might instruct the faithful upon the detestable abuse of burning the bodies of the dead, and might do all in their power to keep the flock entrusted to their charge from such a practice."

We have given this decree in full, so that the exact position of the Church's teaching concerning cremation may be clearly seen. There is nothing intrinsically wrong in burning the bodies of the dead. The practice might become necessary at times of excessive mortality or of danger to the living, e. g., after a battle or during a plague. But in ordinary times cremation disturbs the pious sentiments of the faithful; it is not in keeping with the beautiful rites of Christian burial; and it has been introduced by enemies of the Church for the purpose of shutting her out from one of her most touching functions.

CROSIER or PASTORAL STAFF. The staff given to the bishop at his consecration as a symbol of the authority with which he rules his flock.

CRUCIFIX. The cross was used in Christian worship from the earliest times; the crucifix, or representation of Christ crucified, was probably introduced much later.

CULT. Veneration or worship. Theologians distinguish three kinds of Cult. Latria or supreme worship is due to God alone, and cannot be transferred to any creature without the horrible sin of idolatry. Dulia is that secondary veneration which Catholics give to saints and angels as the servants and special friends of God. Lastly, hyperdulia, which is only a subdivision of dulia, is that higher veneration which we give to the Blessed Virgin as the most exalted of mere creatures, though of course infinitely inferior to God and incomparably inferior to Christ in His human nature.

CURATE. One entrusted with the care of souls.

D

DALMATIC. A vestment open on each side, with wide sleeves, and marked with two stripes. It is worn by deacons at High Mass as well as at processions and benedictions, and by bishops, under the chasuble, when they celebrate Mass pontifically.

DEACON. The word means "minister" or servant.

DEDICATION OF CHURCHES. These words mean, properly speaking, the act by which a church is solemnly set apart for the worship of God; and afterwards this event is commemorated by THE FEAST OF THE DEDICATION.

DESECRATION OF CHURCHES, ALTARS, CHALICES, ETC. By consecration churches and altars are solemnly set apart to God's service; by desecration they lose this sacred character, become unfit for the sacred uses which they were meant to serve, and need to be consecrated anew.

DEVIL AND EVIL SPIRITS. Their personal existence is clearly taught both in the Old Testament and in the New. Satan slandered Job to God, incited David to number the people, and opposed Josue the high priest.

We gain fuller information from the New Testament. There we are told that the devil is a spirit (Ephes. ii. 2); that he is a prince with evil angels subject to him (Matt. xii. 24-26, xxv. 41); that the demons were not originally evil, but fell through sin (2 Pet. ii. 4, Jude 6); and it is at least a plausible inference from St. Paul's words, 1 Tim. iii. 6, "not a neophyte, lest, being puffed up with pride, he fall into the judgment of the devil," that Satan fell by pride. All spiritual evil and error (2 Cor. xi. 14, 15), all which hinders the Gospel (1 Thess. ii. 18, Apoc. ii. 10), is traced ultimately to him. Moreover, although Christ's death was intended to destroy the works of the devil, and has in fact done so to a great extent, still Satan has a terrible power over the world and its votaries, so much so that he is called the ruler and even the "god" of this world (John xii. 31, 2 Cor. iv. 4); and hence St. Paul (1 Cor. v. 5) regards exclusion from the Church as tantamount to a deliverance of the excommunicated person into the power of Satan. At last this power will be destroyed. Satan and his angels will be cast into the lake of fire and brimstone, where their torments will be everlasting.

DIOCESE. The name by which the tract of country with its population falling under the pastorate of a bishop is now universally designated.

DISCIPLINE. Discipline in its ecclesiastical sense signifies the laws which bind the subjects of the Church in their conduct, as distinct from dogmas or articles of faith, which affect their belief.

DISPENSATION. The relaxation of a law in a particular case.

DIVORCE, in its widest sense, signifies a separation made between man and wife on sufficient grounds and by lawful authority. It may dissolve the marriage bond altogether, so that the man or woman is free to contract a fresh marriage; or it may simply relieve one of the parties from the obligation of living with the other. No human power can dissolve the bond of marriage when ratified and consummated between baptized persons. But

(1) The marriage bond may be dissolved, even between baptized persons, by Papal authority, if the marriage has not been consummated.

(2) It may be dissolved in similar circumstances by the solemn religious profession of either party.

(3) If two unbaptized persons have contracted marriage, this marriage, even

if consummated may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state.

In all other cases the marriage bond is indissoluble, and, besides this, married persons are bound to live together, as man and wife. They may, however, separate by mutual consent, and, again if one party exposes the other to grave danger of body or soul, or commits adultery, the innocent partner may obtain a judicial separation, or even refuse to cohabit without waiting for the sentence of the judge, provided always that the offense is clearly proved.

DOGMATIC THEOLOGY is the science of Christian dogma.

DOGMA, in its theological sense, is a truth contained in the Word of God, written or unwritten—i. e. in Scripture or tradition—and proposed by the Church for the belief of the faithful. Thus dogma is a revealed truth, since Scripture is inspired by the Holy Ghost, while tradition signifies the truths which the Apostles received from Christ and the Holy Spirit, and handed down to the Church.

DOLORS OF THE BLESSED VIRGIN. St. John mentions that the Blessed Virgin, with other holy women and with St. John, stood at the foot of the cross when the other Apostles had fled. At that time the prophecy of Simeon, "a sword will pierce thine own soul," was most perfectly fulfilled; and very naturally the sorrows of Mary have been a subject of contemplation to the Faithful.

DOMINE, NON SUM DIGNUS. "Lord, I am not worthy that Thou shouldst enter under my roof, but only speak with a word, and my soul will be healed." Words used by the priest before communicating, and again before giving communion to the people.

DOMINICANS. The founder of this celebrated order, St. Dominic, was born in 1170, at Calaruega, a small town in the diocese of Osma, in Old Castile. He was educated at the university of Palencia, which afterwards was removed to Salamanca. After leaving the university he preached with great power in many places. The Bishop of Osma at this time, whose name was Diego, was a prelate of great earnestness and piety; the laxity and tepidity which prevailed among a portion of the Spanish clergy were a serious grief to him, and he pondered how he might introduce the type and germ of a better state of things. He wished to introduce a regular and quasi-conventual life among the canons of his cathedral, and the young Dominic appeared a fit instrument for his purpose. Appointed a canon, and strenuously aiding in the introduction in the chapter of the rule of St. Austin, Dominic more than answered every expectation that had been formed of him, and obtained the entire confidence and affection of the bishop. The southern provinces of France were then teeming with the heresies of the numerous sects which pass under the general name of Albigenses, and the peril seemed imminent that large numbers of persons would before long, if no restraining influence appeared, throw off the bonds of religion, social order, and morality.

In 1215 Dominic had gathered round him sixteen men, of whom eight were Frenchmen, six Spaniards, one an Englishman, and one a Portuguese—all prepared to embrace any way of life that he might prescribe to them. Pope Innocent III., upon the understanding that the founder should choose for the new institute some rule already sanctioned by the Church, and that the statutes of the order should be submitted for his approval, consented to the desire of Dominic and his companions. Dominic selected the rule of St. Austin for the use of his order; many of

the statutes were adapted from those of Prémontré.

When everything had been settled, and the first monastery was being built at Toulouse, Dominic went to Rome to obtain the final confirmation of the Holy See. Arriving in the autumn of 1216, he found Honorius III. occupying the Papal chair, and obtained from him in the following December a bull fully legalizing and confirming his institute, under the title of the "Preaching Brothers." He made his solemn profession before Honorius, as the first member of the order, and then returned to Toulouse.

Into the intellectual movement of the age, of which the foundation of many universities, and the rapid development of others were the chief outward signs, the Dominicans eagerly gave themselves.

Albertus Magnus, entering the order in the time of the second general, Jordanus Saxo, lectured in the university of Paris on the philosophy of Aristotle. His fame was eclipsed by that of the still larger and stronger mind of him who was his ardent disciple, and also a Dominican, St. Thomas of Aquinas. The "Summa Theologiæ," has been commended to the respect of all Christians, and the careful study of the clergy, by the late Pope Leo XIII. The system of St. Thomas was so vast as to afford scope for the labor of many commentators, and a school hence arose, consisting chiefly of Dominicans, named Thomists.

DOMINUS VOBISCUM ("The Lord be with you") is, with the "Pax vobis" the common salutation in the Mass and office.

E

EASTER, FEAST OF. The feast of our Lord's resurrection.

ELEVATION. The Church has adored the Blessed Sacrament from the time of its institution. St. Ambrose says, "We adore in the mysteries the flesh of Christ, which the Apostles adored." "No one eats that flesh," says St. Augustine, "without first adoring it." But the outward signs by which the Church has expressed this adoration have not always been the same.

In the Greek liturgies the elevation of the Host takes place shortly before the communion. Ancient authors tell us how at the elevation the curtains which concealed the sanctuary during the rest of the canon were drawn aside and the sacred mysteries presented by the priest for the adoration of the faithful. Formerly in the Latin Mass the Blessed Sacrament was elevated only at the words "omnis honor et gloria" just before the "Pater Noster." This is now usually known as "the little elevation." The elevation of host and chalice immediately after consecration was introduced in detestation of the denial of transubstantiation.

EMBER DAYS. The Wednesday, Friday, and Saturday which follow December 13, the First Sunday in Lent, Pentecost, and September 14 (Exaltation of the Cross), are days of fasting, and are called in English Ember Days.

ENCYCLICAL. An encyclical is a letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or informs them of impediments which persecution, or perverse legislation or administration, opposes in particular countries to the fulfilment by the Church of her divine mission, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education, or the relations between Church and State, or the liberty of the Apostolic See.

EPIPHANY. A feast kept on January 6 to commemorate the manifestation of

Christ's glory—(1) when the Magi adored Him; (2) in His baptism, when the voice from heaven proclaimed Him the Son of God; (3) in the miracle of changing water into wine, when Christ began His miracles.

EPISTLE. A portion of Scripture read after the collects and before the Gospel in the Mass.

ESPOUSAL. A deliberate promise to marry made by each party, expressed by outward signs, each being capable of entering upon such an engagement.

ESPOUSALS OF THE BLESSED VIRGIN. A feast kept on January 23. An office commemorating this event was written by the famous Gerson. In the sixteenth century Paul III. allowed the friars and nuns of the Franciscan Order to recite an office of the Espousals. The office was simply that of the Blessed Virgin's Nativity, except that a new Gospel was chosen and the word "nativitas" was changed into "desponsatio." However, a special office of the Espousals was written by the Dominican Peter Doré and approved by the same Pope, Paul III. An indult of Benedict XIII., in 1725, permitted its use throughout the States of the Church.

EUCHARIST. The Church regards the Eucharist as a sacrament and also as a sacrifice. Considered as a sacrament, the Eucharist is the true body and blood of Christ under the appearance of bread and wine.

A sacrifice is the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him.

The above is included in the sacrifice of the Eucharist. There is the oblation of a sensible thing—viz. of the body and blood of Christ under the appearances of bread and wine. The oblation is made by a lawful minister—viz. by Christ Himself acting through lawful priests, who are His representatives. There is a mystical destruction of the victim, for Christ presents Himself on the altar "as in a state of death, because He is deprived of those functions of natural life which He exercised on earth, and because He is there with the signs of death through the mystical separation between body and blood" caused by the words of consecration. There is the protestation of God's supreme dominion, for the Mass is and can be offered to God alone. Moreover, it fulfils the form and ends of sacrifice. Like the holocausts, it offers homage to God; like the sin-offerings, it propitiates Him by the very fact that it is an oblation of Christ, the victim for our sins. Like the peace-offerings, it pleads for grace, for we offer here the victim of our peace. In this sacrifice of thanksgiving we offer God the most excellent gift He has bestowed on us—namely, the Son in whom he is well pleased. Then, the sacrifice of the altar is one with that of the cross. True, no blood is shed on the altar, nor does Christ die any more, so that it is by the sacrifice of the cross, not of the Mass, that we were redeemed from sin and its penalties. But on the cross and altar we have the same victim and the same priest, and therefore, in the words of the Council of Trent, the sacrifice of the Mass, though a commemoration, is "not a mere commemoration of the sacrifice on the cross." It is truly "propitiatory" and may be offered for the living and dead, for sins and penalties, for satisfaction and other needs, spiritual and temporal. "Moved," says the same council, "by the oblation of this sacrifice, the Lord, granting grace and the gift of repentance, forgives crime and sins, even if they be great," and in another place, that it is the most efficacious

means of helping the souls in Purgatory. The Mass is offered for the salvation of the living and of the dead who still suffer in the state of purgation. It is necessary that the priest should communicate in every Mass which he celebrates, for consumption of the species forms an integral part of the sacrifice, but it is not necessary that anyone else should do so.

EVANGELISTS. The authors of the four gospels, Matthew, Mark, Luke and John.

EXAMINATION OF CONSCIENCE. It is necessary to ascertain the nature of the disease before remedies can be applied; and in the moral and spiritual life persons have to search their conscience in order to ascertain their past and present sins, that they may confess them to God, repent, and be forgiven, and take precautions against future falls. Spiritual writers recommend that this examination should be made at least every evening, in order to ascertain and to repent of the sins committed that day. Such examination is a matter of absolute necessity before approaching the sacrament of penance. The penitent must try, with such reasonable care as he would use in any other matter of grave importance, to ascertain at least all the mortal sins he has committed since his last confession; otherwise he is incapable of absolution.

EXCOMMUNICATION. An ecclesiastical censure by which a Christian is separated from the communion of the Church.

EXERCISES, SPIRITUAL. A name given by St. Ignatius of Loyola to a series of meditations on the truths of religion, accompanied by examination of conscience and considerations respecting present or future duty in the choice of a new state of life.

EXORCISM. The prayers used to drive out the devil from possessed persons.

EXPOSITION OF THE BLESSED SACRAMENT. The Church has adored Christ in the Eucharist ever since that great sacrament was instituted, but it is only in times comparatively modern that the most Holy Sacrament has been publicly exposed for the veneration of the faithful.

The procession of the Blessed Sacrament on Corpus Christi was probably introduced some time after the institution of the feast, under Pope John XXII., who died in 1333. We cannot be sure that even then the Blessed Sacrament was exposed, for the earliest vessels in which it was carried seem to have hidden it completely from view. However, Thiers found in a vellum Missal dated 1373 a miniature portrait of a bishop carrying the Host in procession, the monstrance in which it is borne having sides partly of glass. We may thus reasonably conclude that in the fourteenth century the Host was exposed at least on Corpus Christi. In the sixteenth century it became common to expose the Host at other times—on occasions, e. g., of public distress—and generally the Blessed Sacrament was exposed for forty continuous hours. This devotion is still familiar to Catholics throughout the world as the usual form for the more solemn exposition of the Blessed Sacrament. The Host after High Mass (the Mass of Exposition) is placed on a throne above the altar in the monstrance. Persons are appointed to relieve each other night and day in watching and praying before it. On the second day a Mass "for peace" is sung, and on the third the Host is again placed in the tabernacle after a High Mass (that of Deposition).

EXTREME UNCTION may be defined as a sacrament in which the sick in danger of death are anointed by a priest for

the health of soul and body, the anointing being accompanied by a set form of prayers.

F

FABRIC. A church—that is, a building set apart for the public divine worship of the faithful and can only be erected with the approval of the bishop of the diocese.

FAITH. An act of divine faith is the undoubting assent given to revealed truths, not because of the evidence which can be produced for them, but simply because they are revealed by God. Thus the truths which faith accepts are not evident in themselves, or if evident, as is the case with the truths of natural religion, are not accepted with divine faith, because so evident.

Divine faith excludes all doubt. So much is implied in the very word, for nobody would say that we put faith in a man's statement if we doubted its truth; and the faith required in the New Testament is clearly incompatible with doubt. "I know," St. Paul says, "in whom I have believed, and I am certain" (2 Timothy i. 12).

FALDSTOOL. A seat which can easily be moved, and which is used by bishops and other prelates in the sanctuary when they do not occupy the throne.

FAST. Theologians distinguish the natural from the ecclesiastical fast. The former consists in total abstinence from food and drink, and is required of those who are about to communicate; the latter imposes limits both on the kind and quantity of our food.

FATHERS OF THE CHURCH denotes those writers whose orthodoxy was unimpeachable, whose works are of signal excellence or value, and whose sanctity was eminent and recognized by the Church.

FEAR OF GOD. Servile fear is such as a slave might have for his master, and it looks to the punishments which God inflicts. Filial fear is the fear of the child; it consists in dread of offending God who is worthy of all love, and of being separated from Him by sin.

FEASTS OF THE CHURCH. Days on which the Church joyfully commemorates particular mysteries of the Christian religion or the glory of her saints.

FERIA. A name given the ecclesiastical calendar to all days of the week except Saturday and Sunday. The first Christians called Easter Monday, not the first day after Easter Sunday, but the second feria or feast-day; and as every Sunday is a lesser Easter, the practice prevailed of calling each Monday "feria secunda," each Tuesday, "feria tertia," and so on.

FLECTAMUS GENUA ("Let us bend our knees"). Words used by the deacon before the collects in the office of Good Friday and in certain Masses. The subdeacon immediately afterwards says "Levate" ("rise," literally "raise them up,") and the ministers at the altar do so, having knelt on one knee for a second.

FORUM ECCLESIASTICUM. The tribunals of the Church are of two kinds, internal and external. The internal forum is the tribunal established in the sacrament of penance, where the coercive power is the Holy Ghost acting on the conscience, the penitent is his own accuser, and the confessor, guided by Moral Theology remits or retains sin, exacts satisfaction, and directs restitution, according to the circumstances of each case.

Under the name of external forum is included every exercise of ecclesiastical jurisdiction external to the tribunal of penance. The judicial office in the external forum belongs to bishops in their respective dioceses, metropolitans in the cases assigned to them by the canons, and

supremely and universally to the Holy See.

FRANCISCANS. This order takes its name from its founder, St. Francis of Assisi, who died in 1226. The saint had entirely separated from the world in his twenty-fifth year and embraced a life of strict poverty. He lived for several years in a cottage near Assisi, in the practice of almost continual prayer accompanied by severe bodily discipline. After several disciples had joined him, the cottage at Assisi was found too small to hold them.

About this time the Benedictines of the neighboring monastery of Soubazo gave him a small plot of ground near Assisi called Portiuncula, on which stood an abandoned church dedicated in honor of Our Lady of the Angels. Francis would not accept the land as an absolute gift, but by the tenure of rendering yearly to the Benedictines a basket of little fish, called lasche, caught in the stream that flowed hard by. From this humble site, which thus became the cradle of the order, thousands of monasteries were to be planted, missioners were to go forth to all parts of the world to preach, toil, and in many cases suffer martyrdom for the gospel of Jesus Christ, and a vast multitude of doctors and holy prelates were to issue, by whom the purity of the faith should be sustained, and its principles applied. The Sovereign Pontiff at that time was Innocent III. At the first interview he rejected the saint's petition. Francis humbly withdrew; but the same night the Pope dreamt that he saw a palm spring up from the ground between his feet and gradually grow till it became a great tree; at the same time an impression was borne in upon his mind that by this palm tree was designated the poor petitioner whom he had repelled the day before. The Pope ordered that search should be made for him; Francis was found, and, being brought before the Pope and the Cardinals, expounded in simple but glowing language the plan and aims of his institute. The Pope was much moved, but some of the Cardinals thought that the poverty required surpassed the strength of man. Francis betook himself to prayer, and at the next interview Innocent granted him a verbal approbation of his rule. The Pope declared that he had seen in a dream the Lateran basilica tottering to its fall, but saved by a poor despised man, who set his back against the wall and propped it up. "Truly," said he, "here is that man who, by his work and teaching will sustain the Church of Christ." The above particulars are taken from the Life of the saint by St. Bonaventure. St. Francis drew up a code of rules which were solemnly ratified by Honorius III. in 1223.

It is difficult to realize in this twentieth century the extraordinary attraction which the example and preaching of St. Francis exercised on his contemporaries. Long before the confirmation by Honorius III., the Friars Minor (such was the name which the founder in his humility chose for them) had made their way into the principal countries of Europe, preaching penance and founding convents.

Francis said to his followers: "Let your behavior in the world be such that everyone who sees or hears you may praise the Heavenly Father. Preach peace to all; but have it in your hearts still more than on your lips. Give no occasion of anger or scandal to any, but by your gentleness lead all men to goodness, peace, and union. We are called to heal the wounded, and recall the erring."

So rapidly did the order increase that at the first general chapter, that called of Mats, held at the Portiuncula in 1219, upwards of five thousand friars were present.

In 1830 the number of Franciscan

monasteries was estimated at fifteen hundred, containing ninety thousand friars. Hélyot states that in his time—that is, in the beginning of the eighteenth century, long after the destruction of the houses of the order in England and other northern countries, where they were once numerous—there were, of the first and third orders, seven thousand convents, with 120,000 friars; and of the second order above nine hundred convents, with 28,000 nuns.

The order of St. Francis has given five Popes, more than fifty cardinals, and an immense number of patriarchs and bishops to the Church. The great statesman Cardinal Ximenes was a Franciscan. Among the schoolmen, St. Bonaventure the Seraphic Doctor; Duns Scotus the Subtle Doctor; Alexander of Hales the Irrefragable Doctor; and William of Ockham, were members of this order.

FRATERNAL CORRECTION. An admonition which in certain circumstances we are bound to give our neighbor in order to withdraw him from sin. The duty of so admonishing is founded on the natural law of love, which obliges us to help our neighbor in the necessities of his soul, and also on the command of Christ (Matt. xviii. 15), "If thy brother shall offend thee, go and reprove him between thee and him alone."

In order to be under such an obligation, we must be certain that the sin has been committed; we must have reason to think that it has not been repented of, and some reasonable hope that the correction will do good. We must also have grounds for supposing that no one else who is equally fit with ourselves to give these corrections is likely to do so. The admonition must of course be given with great prudence and charity. Bishops, parish-priests, parents and superiors are more strictly bound than others to the duty of making corrections. Many causes, such as inconvenience and loss, or even bashfulness, may often excuse private persons from administering it.

FREEDOM OF WILL, says St. Thomas, consists essentially in the power of choice. We are said to be endowed with free will because we are able to accept one object, rejecting another; which acceptance we call "choice."

FRIAR. The word is a corruption of the French frère, the distinguishing title of the members of the mendicant orders.

FRONTAL. An embroidered cloth which often covers the front side of the altar. The color should vary with the feast or season, and even now Gavanti says it may be dispensed with if the altar is of costly material or fine workmanship.

G

GALLICANISM. Is a tendency to enlarge the prerogatives of a national church—in the particular case, of the church of France—and to restrict proportionately the authority of the Holy See.

GAUDETE SUNDAY. The third Sunday of Advent, so called from the first word of the Introit, Gaudete, "rejoice."

GENERAL CONFESSION. A confession of sins committed by the penitent since baptism, so far as they can be remembered. Such a confession is of course necessary in the case of those who have made no previous confession, or whose previous confessions have been invalid. A person may reasonably desire to make such a confession in order to obtain direction when he proposes to enter on a new state of life; or, again, to acquire deeper humility and a better knowledge of himself. Hence it is common to make a general confession before first communion, ordination, or religious profession.

GENUFLECTION (the bending of the knee) is a natural sign of adoration or reverence. It is frequently used in the

Ritual of the Church. Thus the faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved; the priest repeatedly genuflects at Mass in adoration of the Blessed Eucharist, at the mention of the Incarnation in the Creed. Genuflection is also made as a sign of profound respect before a bishop on certain occasions. A double genuflection —i. e. one on both knees—is made on entering or leaving a church where the Blessed Sacrament is exposed.

GHOST. In the Old Testament there are many allusions to necromancers, who professed to summon up the spirits of the dead; and possibly in 1 Kings xxviii. 7 we have the account of a real apparition. Many apparitions of saints after death are recorded in the history of the Church.

The theological principles on the matter are stated by St. Thomas. According to the natural course of things, no soul can leave heaven or hell, even for a time, or quit purgatory till its purification is completed. But God may permit departed souls to appear on earth for many wise reasons, that is, that the saints may help men; that the sight of lost souls may warn them; that the spirits in purgatory may obtain prayers. St. Thomas even thinks that God has communicated to the saints a permanent power of appearing on earth when they please.

GIRDLE. A cord with which the priest or other cleric binds his alb. It is the symbol of continence and self-restraint, as is said by Innocent III., and implied in the prayer which the priest about to celebrate Mass is directed to use while he ties the girdle round his waist.

GLOVES. A bishop's gloves are blessed and put on his hands at his consecration by the consecrator.

GNOSTICISM. It is a false knowledge which throws off the trammels of faith and ecclesiastical authority. It subjects everything to the caprice of an individual, and makes any fixed rule of faith impossible. It abandons the faith which the Church proclaims, and cavils at the simplicity of the holy teachings. It destroys the efficacy of baptism—that is, it sets at naught faith, the gift conferred in that sacrament. The Gnostic professes to impart a knowledge "greater and deeper" than the ordinary doctrine of Christians, a knowledge which forgets the limits of reason and scorns to believe what it can not understand. This knowledge, to those who were capable of it, is the means of redemption; indeed, in most of the Gnostic systems it is the one and sufficient passport to perfect bliss. It is, however, important to observe that Gnosticism is not a philosophy. True, it is as unfettered and unstable as any philosophy can be, and it addresses itself to the same kind of questions. But it keeps the semblance of Christianity, for in nearly all the Gnostic systems Christ occupies a central place, and, as a rule, Gnosticism answers the speculative questions which it raises, not in the abstract language of metaphysics, but by the invention of an elaborate mythology. Without its Christian elements, it could not have entered into such close conflict with the Church; without its mythological garb, it would have missed the popularity which made it and makes it still dangerous.

It was in the East that Gnosticism began, and in its rudimentary form it appears very early in the history of the Church.

GOD. In the Apostles and in the Nicene Creed we begin by professing our belief in one God, creator of heaven and earth, and the Fourth Lateran Council explains more fully what we know by reason and revelation of His nature and attributes. The Vatican Council, although

to a great extent it merely reiterates the Lateran definition, adds at least two important truths concerning God's relation to us and ours to Him. For, after stating that there is one true and living God, creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intellect and will and in every perfection; concerning whom, seeing that He is one, singular, altogether simple and unchangeable spiritual substance, we must assert that He is in reality and essence distinct from the world, most blessed in Himself and from Himself, and infinitely exalted above all that is or can be thought of besides Himself, the council adds that God "by His most free counsel," constrained by no necessity of any kind, created the world, and then, in the next chapter, that we can, by the natural light of reason, and from the consideration of created things, attain a "sure" knowledge of God, who is the beginning and end of all.

GOLDEN ROSE. An ornament blessed by the Pope every year on Lætare Sunday (fourth Sunday in Lent), and sent occasionally to Catholic sovereigns, to churches and sanctuaries, to distinguished persons and to Catholic cities. Originally, it was a single flower of wrought gold, colored red; afterwards the golden petals were decked with rubies and other gems; finally, the form adopted was that of a thorny branch, with several flowers and leaves, and one principal flower at the top, all of pure gold.

GOSPEL (LITURGICAL USE OF). The practice of reading the gospels in the Mass is mentioned in all the liturgies. The Gospel was read after the Epistle and before the offertory, in order that the catechumens might listen to the words of Christ and hear them explained.

GRACE. Definition and Divisions of Grace.—All that we receive from God—our existence, our natural powers, the good things of this life—are God's free gift and may therefore be rightly called graces or favors received from Him. Man has been created that he may see God face to face in His glory, and God, who calls him to eternal life, also furnishes the means by which it may be secured. The theologians of the Church distinguish grace from nature. Grace in its strict sense may be defined as a supernatural gift freely bestowed by God on rational creatures in order that they may attain eternal life. It is called a supernatural gift in order to distinguish it from gifts which come to us in the natural order. All grace since the Fall has been given to man on account of Christ's merits.

Grace is divided into external and internal grace. The former term includes such external gifts as the preaching of the Gospel, the examples of Christ and the Saints, occasions of good actions, the removal of exterior temptations—in a word, all the effects of supernatural providence by which the cause of our salvation is promoted. Internal grace directly affects the understanding and the will, either inhering in the soul as a permanent quality, or merely moving and aiding the soul at the time to acts of supernatural virtue.

GRACE AT MEALS. "Whether you eat or drink," says St. Paul (1 Cor. x. 31), "or whatsoever else you do, do all to the glory of God." St. Basil says, "Let prayers be said before taking food, in meet acknowledgment of the gifts of God, both of those which He is now giving, and of those which He has put in store for the future. Let prayers be said after food, containing a return of thanks for the things given, and request for those promised."

GRADUAL. An antiphon sung after the Epistle, and so called either because

it used to be sung on the altar steps, or because it was sung while the deacon ascended the steps of the ambo to sing the Gospel. It is also called "responsory," because it answers to the Epistle, or because sung antiphonally.

GREEK [SCHISMATIC] CHURCH. Under this title are included all those Christians who, being separated from the communion of the Pope, acknowledge the primacy of the Patriarch of Constantinople. At one time, as everybody knows, the Greek Churches were in full communion with the Holy See.

GUARDIAN. A person responsible in the eye of the law for the proper bringing up of children whose father is dead or incapable. Under the ancient discipline, a cleric could not act as guardian, lest he should be too much entangled in worldly business.

H

HEART OF JESUS (SACRED HEART). The faithful worship with supreme adoration the physical Heart of Christ, considered "not as mere flesh, but as united to the Divinity." They adore it as "the Heart of the Person of the Word to which it is inseparably united." This truth is as old as the belief in the hypostatic union, and it was solemnly defined in 431 at the Council of Ephesus. All the members of Christ united to the rest of His sacred humanity and to the Eternal Word are the object of divine worship. If it be asked further why the heart is selected as the object of special adoration, the answer is, that the real and physical heart is a natural symbol of Christ's exceeding charity, and of His interior life. Just as the Church in the middle ages turned with singular devotion to the Five Wounds as the symbol of Christ's Passion, so in these later days she bids us have recourse to His Sacred Heart, mindful of the love wherewith He loved us "even to the end."

The special and formal devotion to the Heart of Jesus owes its origin to the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century.

HEART OF MARY IMMACULATE. The principles on which the devotion rests are the same as those which are the foundation of the Catholic devotion to the Sacred Heart. Just as Catholics worship the Sacred Heart because it is united to the Person of the Word, so they venerate the heart of Mary because united to the person of the Blessed Virgin. In each case the physical heart is taken as a natural symbol of charity and of the inner life, though of course the charity and virtues of Mary are infinitely inferior to those of her Divine Son.

HEAVEN. It is the place where God manifests His glory to the blessed, and clearly shows Himself to them. This appears from the fact that Christ has ascended to heaven in that body which He took from Mary, and that the body of Mary herself is, according to the belief of the Church, already reunited to her soul, so that she is, body and soul, with her Divine Son. Since then, the sacred humanity is not omnipresent, heaven is a definite place in which Christ and the Blessed Virgin exist, and in which the angels and blessed souls are gathered together. After the general resurrection heaven will also be the home in which the bodies of the just will live for ever.

HELL may be defined as the place and state in which the devils and such human beings as die in enmity with God suffer eternal torment.

HERESY. The word is used to denote a philosophical sect or party, or the belief of those who of their own will choose false doctrine, either instituting sects

themselves or receiving the false doctrine of sects already founded.

HIERARCHY. The word first occurs in the work of a Greek writer of the fifth century who referred to it as "administration of sacred things." A hierarchy now signifies a body of officials disposed organically in ranks and orders, each subordinate to the one above it. However, when the hierarchy is generally spoken of, what is meant is the organization of ranks and orders in the Catholic Church.

HOLY FAMILY. Our Lord, His Mother, and His foster-father, St. Joseph, together formed one family which should be the model and veneration of all Christian households.

HOLY GHOST, CONGREGATION OF THE, AND OF THE I. H. OF MARY. This congregation, as its name might suggest, arose out of the fusion into one, in 1848, of two pre-existing institutes—the Congregation of the Holy Ghost, and the Missioners of the Immaculate Heart of Mary. The rule of the Congregation of the Holy Ghost, which had been approved by the Sovereign Pontiff, was to be retained, and the constitutions of the missionaries were for the most part incorporated in it.

The society is governed by a superior-general elected for life. Its missions are directed by bishops or vicars-apostolic chosen from its own body. All the members—fathers and brothers—consecrate themselves to God by the three simple vows of religion, at first temporary, afterwards perpetual; and they bind themselves to the congregation by their act of profession, which contains an engagement of perseverance.

HOLY PLACES. The spots rendered sacred to Christians by the birth, death, resurrection, and ascension of our Savior, as well as by events in the life of the Blessed Virgin, have been visited by pilgrims and travellers at least since the third century.

HOLY WATER. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you," says God by the prophet Ezechiel, xxxvi. 25, "clean water, and you shall be clean."

Holy water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter, accompanying the outward rite with internal acts of sorrow and love.

HOLY WEEK. The week in which the Church commemorates Christ's death and burial, and which is spoken of by ancient writers as the Great, the Holy Week, the Week of the Holy Passion. The custom of keeping Holy Week dated from Apostolic times. In the East, Holy Week was distinguished from the rest of Lent by the extreme strictness of the fast.

HOMILY is used by ecclesiastical writers to signify a familiar discourse on Holy Scripture.

HOPE. One of the theological virtues. It may be defined as a supernatural gift of God whereby we trust that God will give us eternal life and all the means necessary thereto if we do our part.

HOST. The form and material of altar bread. Christ, the victim of expiation for our sins, is called the Host. Sacred Hosts are reserved in the tabernacle for the sick.

HUMERAL VEIL. An oblong scarf of the same material as the vestments, worn by the subdeacon at High Mass, when he holds the paten, between the Offertory and Pater Noster; by the priest when he raises the monstrance to give benediction with the Blessed Sacrament; and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn round the shoulders, and the paten, pyx, or monstrance is wrapped in it.

HYMN. In the wider and ancient sense, including Psalms and Canticles, meant originally a song of praise in honor of gods or heroes, and it had a religious character.

I

ICONOCLASTS ("Breakers of images"). A name given to the powerful party which set itself against the religious use of images, and disturbed the peace of the Church during the eighth and the former half of the ninth century.

IGNORANCE. St. Thomas distinguishes ignorance from mere nescience. The latter he explains to mean the simple absence of knowledge; the former implies absence of knowledge in one who is capable of acquiring it. He proceeds to show that ignorance may easily involve sin, since a person is bound to use all reasonable means in order that he may have the knowledge necessary for the performance of his duties. Thus all men are bound to learn, so far as they can, the general principles of religion and morals; and a man sins grievously who remains from his own negligence in the belief that a false religion is true, or that an unlawful course of action which he is pursuing is really lawful.

IMAGES. The Council of Trent states that in images there is no divinity or "virtue, on account of which they are to be worshipped."

The true use of images, now the danger of idolatry has passed away from Christian nations, admits of historical representations in art. Images, according to the Tridentine definition, are to be retained and honored, but abuses by the ignorant are to be removed. The object of images is to set Christ, His Blessed Mother, the saints and angels before our eyes, while the council adds that "the honor which is given to them is referred to the objects which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the saints, whose likenesses they are."

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. The Meaning of the doctrine.—Benedict XIV. ("De Fest." clxxxvii. seq.), quoting Frassen a Scotist theologian, distinguishes between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. Moreover, from the fact that Mary sprang in the common way from Adam our first father, it follows that she was the daughter of a fallen race and incurred the "debt" or liability to contract original sin. Adam was the representative of the human race: he was put on his trial, and when he fell all his descendants fell with him, and must, unless some special mercy of God interposes, receive souls destitute of that grace in which Adam himself was created. In Mary's case, however, God's mercy did interpose. For the sake of Him who was to be born.

IMMACULATE CONCEPTION, DOGMA OF. It was defined and promulgated by Pius. IX., as a dogma of the Church on Dec. 8, 1854.

IMMUNITY. Ecclesiastical immunity is defined to be the right by which churches and other sacred places, as well as ecclesiastical persons and their property, are free and discharged from secular functions and burdens, and from acts repugnant to the sanctity and reverence which are due to them.

IMPEDIMENT OF MARRIAGE. The contract of marriage between certain persons and in certain cases is null and void by the law of God, natural and revealed. The Church maintains that she may institute impediments which nullify the contract of marriage. The principle on which this tenet rests is a very simple one. Marriage between baptized persons, according to the Catholic doctrine, is a sacrament, and therefore this contract falls under ecclesiastical authority. Just as the State may pronounce certain moral contracts which are lawful in themselves null and void, for example, it may for the general good nullify certain engagements made by minors, so the Church may interfere as to the validity of the marriage contract. The State, on the contrary, has no power to nullify the sacrament of marriage, because it does not fall under civil jurisdiction. But where the formalities of marriage affect the public order, and the welfare of the married parties is concerned, the State may interpose.

Impediments are of two kinds. They may render marriage merely unlawful, in which case they are called "impedient"; or they may nullify it, in which case they are known as "diriment."

IMPOSITION OF HANDS in the old dispensation (Gen. xlviii. 14, Deut. xxxiv. 9) symbolized the conveyance of grace and power. The rite has been retained under the new law, and in two instances (the imposition of hands in ordination and confirmation) it has received a sacramental efficacy.

INCARNATION. Is the Catholic doctrine which gives expression to the truth that the Word took perfect human nature; that He had a human intelligence as well as a body and soul. Fathers of the Church most commonly called the Incarnation the "economy," meaning that Christ took flesh in order to provide for our salvation.

INCENSE. The mystical significations of incense are obvious. It symbolizes the zeal with which the faithful should be consumed; the odor of Christian virtue; the ascent of prayer to God (Ps. cxl. 2; Apoc. viii. 3, 4). It is used before the introit, at the gospel, offertory and elevation in High Mass; at the Magnificat in vespers; at funerals, &c.

INDULGENCE. An indulgence in the theological sense of the word is defined as a remission of the punishment which is still due to sin after sacramental absolution, this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior.

INDULT (something granted by favor). A license or permission granted by the Pope, whether to a society or to an individual, authorizing something to be done which the common law of the Church does not sanction. A familiar instance is that of the Lenten indults, by which the Pope authorizes the bishops, according to the circumstances of different countries, to dispense more or less with the rigor of the canons as to the quadragesimal fast.

INFIDEL. One who is not among the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. In order to reject it, they must have heard of it; those, therefore, who have never heard of

Christianity are not called infidels, but heathens. Heretics should not be called infidels, for they do accept the religion of Christ as divinely revealed, however erroneous or fantastic their notions as to the nature of the revelation may be.

INNOCENTS, HOLY FEAST OF. From the earliest times the Church has regarded the children whom Herod slew in his desire to make sure of killing Christ, as Martyrs.

In the middle ages it was usual for children to keep a time of festivity in honor of the Holy Innocents, which lasted from St. Stephen's Day to the Octave of the Epiphany. The feast of children is observed in Catholic countries as "Children's Day."

INSPIRATION OF SCRIPTURE. The word "inspiration," like many other theological terms, comes to us from the Latin version of the Bible. Thus St. Paul's words, 2 Tim. iii. 16, "Every Scripture breathed by God," is rendered "omnis Scriptura divinitus inspirata," and again when St. Peter speaks of the prophets as "moved by the Holy Ghost," the Latin has "spiritu sancto inspirati." Just as God is said in Genesis ii. 7, Wisdom xv. 11, to have breathed man's soul into his body; just as in Job xxxii. 8, the "inspiration of the Almighty" is said to "give understanding," so the sacred writers are described as inspired because God breathed into them or, to drop the metaphor, suggested the thoughts which they wrote down. Inspiration, therefore, may be defined as a supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. Inspiration was bestowed upon the writers for the edification of others, and like all graces it is especially attributed to God the Holy Ghost.

INSTALLATION. The actual visible establishment in the possession of an ecclesiastical dignity or benefice.

Installation, in the case of a bishop, is called enthronization; it is the solemn entry into possession of his cathedral and episcopal residence on the part of the newly consecrated bishop, who wears all his pontifical insignia on the occasion. When the bishop is consecrated in his own church, the enthronization becomes identified with the consecration; but when the latter rite has been performed in another diocese, then, "according to the ancient tradition, the bishop, dressed in the garb of a pilgrim, with his crozier in his hand, and the pastoral hat on his head, is received on arriving at the boundary of his diocese by the chapter and clergy of the cathedral city and district; by them he is escorted to some neighboring church, where, after a short prayer, he is presented with the episcopal ornaments and insignia, and then conducted in solemn procession to the sound of bells into his cathedral, where he is welcomed with the anthem Ecce Sacerdos Magnus and the Te Deum, while he takes his seat on his throne, from the raised daïs of which he imparts to the assembled throng his episcopal benediction. After this he is escorted to his palace, the cross being borne before him."

INTERDICT. It is an ecclesiastical censure, by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial.

Interdicts are divided into local, personal, and mixed. In the first kind a place is interdicted, so that no divine office may be celebrated or heard in it, either by the inhabitants or by strangers. By the second kind persons are interdicted, so as to be debarred from using the sacraments or exercising the functions prohibited in whatever place they

may be. By the mixed kind both place and persons are directly interdicted that is a city and its inhabitants. Again, each of the first two kinds may be either general or particular. A particular local interdict strikes a single locality that is a church; a general one comprehends many localities, being pronounced against a nation, a state, or a city. A particular personal interdict strikes a single person; a general one of the same class is extended to a number of persons that is to all the people in a state, or all the members of a university.

INVITATORIUM. (Invitatory Psalm.) The invitatory psalm, or the Ps. 94, "Come let us rejoice before the Lord," is said at the beginning of Matins on all days except the Epiphany and the last three days of Holy Week. The invitatorium has an antiphon, the whole of which is repeated six times, and the half three times, in the recitation of the psalm.

IRREGULARITY is defined as a "canonical impediment, which prevents a person from entering the ranks of the clergy, from rising to a higher order, or from exercising the order which he has received."

J

JESUITS. St. Ignatius Loyola, born in 1491, of a noble family in Biscay, and trained to the military profession, received a severe wound in the leg while defending Pampeluna against the French in 1521. When he had sufficiently recovered, he broke with his former life, embraced poverty and retirement. The thought came frequently to his mind of founding an order, which should support, by example, preaching, and education, the cause of the Gospel and Catholic truth, and carry the light of Christ to the heathen. But to carry out all this, he must become a priest. While a student in the University of Paris he made the acquaintance of a number of remarkable men, chiefly Spaniards, with whom being made one in heart and spirit, he understood that it was now possible to carry out the project which he had long cherished. He conducted them first through the "Spiritual Exercises," which he had composed at Manresa. On the feast of the Assumption, in 1534, in the church of Montmartre at Paris, Ignatius and his companions, Francis Xavier, James Laynez, Alphonsus Salmeron, Nicholas Bobadilla—Spaniards; Simon Rodriguez, a Portuguese; and Peter Fabor, a Savoyard, after they had all received communion from Father Peter Faber, who was then the only priest among them, pronounced the vow which constituted the order. It was, to renounce the world, to go to preach the gospel in Palestine, or, if they could not go thither within a year after they had finished their studies, to offer themselves to the Holy Father to be employed in the service of God in what manner he should judge best.

Preaching, spiritual exercises, works of charity, teaching the catechism, and hearing confessions, were to be their employments.

The Society was confirmed by Pope Paul III. in a bull dated Sept. 27, 1540, and at the election of a general, Ignatius was unanimously nominated and elected.

A complete abandonment to the will of the Superior was to be the great feature of the order. The "Company of Jesus" has prospered since its foundation. It consists of six grades; novices, scholastics, temporal coadjutors, spiritual coadjutors, the professed of three vows and the professed of four vows. The members are distributed into novitiates, colleges, professed houses and missions.

The head of the society, known as the

general, is elected for life. The society is divided in provinces, the superior of each province is the provincial. The motto A. M. D. G., are the initial letters of the latin words Ad Majorem Dei Gloriam. Many saints of the church, confessors and martyrs, were members of the society of Jesus. The number of members of this great order is rated at 12,000.

JESUS. The name means not, as is often said, "Savior" or "God the Savior," but "the Lord [that is Jehova] is help or salvation."

JOSEPH, ST., was the true husband of Mary, and as such her head. St. Joseph occupies a place of his own in the devotion of modern Catholics such as is given to no other saint. The devotion to St. Joseph is a striking instance of Catholic usage, modern in itself and yet based on most ancient and Scriptural principles.

In consequence of his authority and his provident care, he is honored with the title of the "Father" of Christ (Luke ii. 48), although of course Christ had no man for His father in the proper sense of the word. To have been chosen by God Himself as the husband of the Virgin Mother and the foster-father of our Lord —these surely are solid grounds for a singular devotion to St. Joseph.

JUBILEE. The year of jubilee was an institution of the Levitical Law.

The Church of Christ has adopted the term "jubilee" from the Jewish Church, and proclaims from time to time a "year of remission"—from the penal consequences of sin: she offers to her children, if they repent and make their peace with God and perform certain pious works, a plenary indulgence, and during this year she empowers even ordinary confessors to absolve from many reserved cases and censures, from vows, &c., &c. An ordinary jubilee occurs at Rome every twenty-fifth year, lasts from Christmas to Christmas, and is extended in the following year to the rest of the Church. An extraordinary jubilee is granted at any time, either to the whole Church or to particular countries or cities, and not necessarily, or even usually, for a whole year. If the jubilee, whether ordinary or extraordinary, be granted to the faithful generally, the conditions for gaining it usually are to fast for three days—viz. on a Wednesday, Friday, and Saturday; to visit certain churches, and pray according to the intention of the Pope, to give alms, to confess and communicate.

JUDGMENT, GENERAL. Christ will judge all men and angels together at the last day as taught with such clearness and iteration in the New Testament and in all the Creeds. General judgment is intended to manifest before all intelligent creatures the justice of God, to exhibit Christ in his majesty before their eyes, to glorify the just, and to put the wicked to open shame.

JUDGMENT, PARTICULAR, happens when the soul departs this life and goes before the judgment-seat of God, where a most just inquiry is made into all that he has ever done, said, or thought. This is called judgment.

JURISDICTION IN THE CHURCH. Jurisdiction is the power of those who have public authority over others for their rule and government.

JUSTICE, implies a certain rectitude of order, even in the interior disposition of a man, inasmuch, namely, as the highest part of man is subjected to God and the inferior powers of the soul are subjected to that which is supreme, viz. to reason.

JUSTIFICATION. It begins with the grace of God which touches a sinner's heart and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God,

It is, however, in man's power to reject or to receive the inspiration from above; it is in his power to turn to God and to virtue or to persevere in sin. And grace does not constrain but assists the free-will of the creature. So assisted, the sinner is disposed or prepared and adapted for justification; he believes in the revelation and promises of God, especially in the truth "that a sinner is justified by God's grace, through the redemption which is in Christ Jesus"; he fears the justice, hopes in the mercy, of God, trusts that God will be merciful to him for Christ's sake, begins "to love God as the fountain of all justice, hates and detests his sins." "This disposition or preparation is followed by justification itself, which justification consists, not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of [God's] grace and gifts, whence a man becomes just instead of unjust, a friend instead of a foe, and so an heir according to hope of eternal life." . . . "By the merit of the most holy Passion through the Holy Spirit the charity of God is shed abroad in the hearts of those who are justified."

K

KISS. Kiss of Peace.—Among Jews (Gen. xxxiii. 4, 2 Kings xiv. 33, Job xxxi. 27) and heathen the kiss was used much more frequently than among ourselves as a mere sign of good will and charity. The kiss of peace was given at Mass from the earliest times. To kiss the altar is a mark of reverence to the place on which the Blessed Eucharist is offered. The priest does so repeatedly in the Mass. So the celebrant at Mass signifies his love for the teaching of Christ by kissing the Gospel.

L

LABARUM. The banner of the cross, used by Constantine in his campaigns.

LADY-DAY. The feast of the Annunciation, March 25th.

LAETARE SUNDAY. The fourth Sunday in Lent, so called from the first word in the antiphon of the introit, "Rejoice, O Jerusalem, and gather together, all ye who love her," &c. This day is also known as Mid-Lent or Refreshment Sunday. On that one Sunday in Lent the altar is decked with flowers, the organ is played, and at the principal Mass rose-colored vestments are worn instead of violet ones.

LAMPS have been from very early times used in Christian churches, and have had a sacred character attributed to them. Thus the fourth Apostolic Canon forbids anything to be offered at the altar except "oil for the lamp, and incense at the time of the holy oblation."

LANGUAGE OF THE CHURCH. This title is used for want of a better to denote the Church's practice of celebrating Mass, administering the sacraments, and generally of performing her more solemn services in dead languages. For the Church cannot be said to use, or even to prefer, any one language. She requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, just as strictly as she requires others to employ Latin.

LAST THINGS. The four last things are generaly said to be Death, Judgment, Heaven, Hell. These are not all, but the most important, things which happen to men as they leave and after they leave this world.

LATERAN CHURCH AND COUNCILS. The family of the Plautii Laterani had a magnificent house on the

Cœlian hill. This house, or a house on the same site, was known as the Lateran palace. Close to it is the Church of "the Savior," known as the Basilica Constantiniana, and also—because the Emperor Constantine built a Baptistery there, and Baptisteries are associated with St. John Baptist—as the Church of St. John Lateran. It is the chief or Cathedral Church of Rome, and there the "Stations" are held on many solemn days. In this church, besides an important council in 649 against the Monothelites, five general councils have been held.

LATRIA, in itself simply means "service," whether rendered to God or man; but the usage of the Church has made it a technical term for that supreme worship which can lawfully be offered to God alone.

LAVABO. The first word of verse 6 of Ps. xxv., which the priest recites while the acolytes pour water on his hands shortly before the Canon of the Mass. The rite indicates the perfect purity of heart with which the priest should celebrate those holy mysteries.

LAY BROTHERS AND SISTERS. Persons who take the habit and vows of religion, but are employed mostly in manual labor, and are exempt therefore from the duties of choir, when they exist, or from the studies, &c., incumbent on the other members of religious orders, where there is no choir.

LAYMAN. One of the people as distinguished from the Clergy.

LAZARISTS. This is the popular name for the "Congregation of the Priests of the Mission," founded by St. Vincent of Paul in 1624, and established a few years later in the College of St. Lazare at Paris.

The congregation was confirmed by a bull of Pope Urban VIII. in 1632 and its object was the sanctification of its members, the work of the missions and the training of the Clergy. St. Vincent, aided by several priests who had for many years been associated with him in preaching in the country districts and looking after the poor, the orphans and waifs abandoned by their parents or guardians, was invited in 1632 by the Archbishop of Paris to take up his abode in the College of St. Lazare. At present the congregation has missions in nearly every land.

LEAGUE OF THE CROSS. The Catholic Total Abstinence League of the Cross was founded in 1873, for the purpose of uniting Catholics in a holy warfare against intemperance, and of thereby raising the religious, social, and domestic state of our Catholic people. "Total abstinence from intoxicating drinks is for all persons the surest safeguard, and for vast numbers the only safeguard, from intemperance. Those, therefore, who abstain from intoxicating drinks for the sake of Christian prudence towards themselves, or of Christian charity towards others, by so doing please Almighty God." The fundamental rules of the League are:—

1. The pledge is of total abstinence, and is taken without limit as to time.

2. Only Catholics can become members of the League.

3. All members, after they have joined the League, must live as good, practical Catholics.

4. No one who is not a practical Catholic can, as long as he fails to practice his religion, hold any office in the League.

The form of the pledge is: "I promise to you, Rev. Father, and to the League of the Holy Cross, by the help of God's grace, to abstain from all intoxicating drinks." To this is usually added: "And I also promise to be faithful in the practices of my holy religion." The pledge is not an oath or a vow, and is not of itself binding under sin. But it would be

a sin for those to break the pledge who know that they would thereby expose themselves to the danger of intemperance. Many indulgences have been granted to members by the Holy See.

LECTOR. A cleric, in minor orders.

LEGATE. Among the Romans legati were either ambassadors, or officers of high rank appointed with the sanction of the senate to assist a dictator, consul, or proconsul in the performance of his duties, military or civil. In modern acceptation the term is confined to ecclesiastics representing the Holy See and armed with its authority. Legates are of three kinds—legates a latere, emissaries or nuncios (legati missi, nuntii, internuntii), and legates by virtue of their office (legati nati). The dignity of a legate a latere is, and has long been, confined to cardinals, though in former times it was not so: e. g. Pandulf, the legate sent by Innocent III. to receive the submission of King John, was only a sub-deacon. Legates a latere are either ordinary or extraordinary: the first govern provinces belonging to the Ecclesiastical State—such as were (before 1860) the Romagna and the Marchie of Ancona—in the Pope's name; the second class are deputed to visit foreign Courts on extraordinary occasions, such as a negotiation for a peace, or arrangements for a general council, &c. Legati missi correspond to the ambassadors and ministers maintained by secular States at foreign capitals. Formerly they were called apocrisiarii: now, nuncios or internuncios—the latter being of inferior rank. Legati nati are, or were, archbishops to whose sees by an ancient Papal concession the legatine authority was permanently attached.

LEGEND, THE GOLDEN. By this name is known the earliest collection made in the West of the Lives of Saints, as the work of Metaphrastes was the earliest Greek collection of the same kind.

LENT. A fast of forty days preceding Easter, kept, after the example of Moses, Elias, and, above all, of Christ Himself, in order to prepare the faithful for the Easter feast, and also of course on account of the general advantages to be derived from a long period of penance.

LIBERA ME. A responsory sung by the choir after the Mass of the dead and before the absolution of the corpse.

LIMBO. The Latin word Limbo was used in the middle ages for that place in which the just who died before Christ were detained till our Lord's resurrection from the dead.

LITANIES. A form of united prayer by alternate sentences, in which the clergy lead and the people respond: usually of a penitential character. A litany may thus be distinguished from other modern devotions, such as that of the Stations, in which, with much that is alternate, there is also much that is not. There are four forms of litany recognized by the Church as suitable for use in public worship; viz., the Litany of the Saints, that of the Blessed Virgin (usually called the Litany of Loreto), that of the Most Holy Name of Jesus, and that of the Sacred Heart.

LITTLE OFFICE OF THE BLESSED VIRGIN. It consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the office from Advent to the Purification.

LITURGY. The word means a public service. In the fourth century the use of the word liturgy for priestly ministrations was fully recognized and ceremonies were adopted and approved. From

that date down at least to the sixth century it was used for any solemn service (that is evening prayer, baptism, &c.), but especially for the Eucharistic service.

LORETO is the famous Santa Casa, or Holy House, which tradition asserts to be the very same building in which the Blessed Virgin Mary dwelt at Nazareth, where she heard the message of the archangel, and where the Holy Family resided during the childhood and hidden life of our Lord.

LOW SUNDAY. The first Sunday after Easter.

The name Low Sunday emphasizes the contrast between the great Easter solemnity and the Sunday which ends the octave.

LUNETTE. A circular crystal case, fitting into an aperture in the monstrance, in which the Blessed Sacrament is placed for exposition.

M

MADONNA ["My Lady"]. A name given to representations of the Blessed Virgin in art, and occasionally used as an invocation in devotions to her.

MAJOR ORDERS. The superior ranks of the sacred ministry—that is, priests, deacons, and subdeacons—are said to have major orders.

MANTELLETTA. A vestment made of silk or woollen stuff, open but fastened in front, reaching almost to the knees, without sleeves but with openings for the arms and with a low collar around the neck. It is worn by cardinals, bishops, abbots, and the prelates of the Roman Court, as well as by others to whom the privilege is granted by the Pope. It is used to cover the rochet, so that bishops wear it only when they are out of their dioceses, the uncovered rochet being the sign of jurisdiction.

MARIST FATHERS. This religious order was founded early in the present century by the Very Reverend Father Colin, who was born on August 7, 1790, in the diocese of Lyons.

From the beginning the Society of Mary devoted itself to the foreign missions.

MARRIAGE. Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a sacrament.

MARTYR. A witness for Christ. In early times this title was given generally to those who were distinguished witnesses for Christ, then to those who suffered for Him; lastly, after the middle of the third century, the title was restricted to those who actually died for Him.

MARTYROLOGY. A list of martyrs and other saints, and the mysteries commemorated on each day of the year, with brief notices of the life and death of the former.

MARY, the daughter or Joachim and Anne, received the highest dignity possible to a mere creature. She was not merely the passive instrument of the Incarnation. By the free use of her own will she co-operated in our salvation, and was associated with her divine Son. She was not indeed the mother of the Godhead, but she was the mother of God, for the simple reason that Christ her Son was God and man in one Person. True, her Son did not take his divine nature from her, any more than a son who is mere man receives his soul from his mother. The soul is infused by God, but as body and soul are united in one human person, we reasonably speak of a woman as the mother of her son, not merely as the mother of a human body. And granting this, it is strange that sincere Christians should stumble on the language in which the Church speaks of Mary. She is ex-

alted above the angels, for surely God's mother is nearer to Him than the angels who stand before the throne. From her Christ took the blood He was to shed for her and for us all. Moreover, whereas the two great dignities of virginity and maternity are, according to God's ordinary law, incompatible, in Mary's case they were united. Joseph "took unto him his wife, and he knew her not until she brought forth her first-born son: and he called his name Jesus" (Matt. i. 24, 25).

MARY, FEASTS OF. At present, the number of her principal feasts are twenty.

MASS. From the word "Missa," and comes from "mittere," "to send," and designates the sacrifice of the Altar.

MEDIATOR. Christ was the "one mediator between God and man," and it is plain that St. Paul vindicates this office as one proper to Christ alone, for the passage runs: "There is one God, one mediator also between God and men, a man Christ Jesus, who gave Himself also a ransom for all," &c.

MEDITATION AND MENTAL PRAYER. Meditation may be defined as the application of the three powers of the soul to prayer—the memory proposing a religious or moral truth, the understanding considering this truth in its application to the individual who meditates, while the will forms practical resolutions and desires grace to keep them. It is distinguished from vocal prayer, because in meditation no words are spoken but all attention is given to the contemplation of the truths under consideration. St. Ignatius of Loyola was the first who reduced the rules of meditation to system, and contributed to the spread of meditation at a regular hour and for a fixed space of time.

MERCY, SPIRITUAL AND CORPORAL WORKS OF. The Seven Works of Corporal Mercy are, to feed the hungry, give drink to the thirsty, clothe the naked, visit prisoners, visit the sick, harbor strangers, bury the dead (Matt. xxv. 35, 36; Tob. xii. 12); of Spiritual Mercy, to convert sinners, instruct the ignorant, counsel the doubtful, console the afflicted, bear wrongs patiently, forgive injuries, pray for the living and the dead.

MERIT, in its theological sense, is a quality which belongs to the moral actions of free and responsible agents and makes these actions worthy of reward. Merit implies a real proportion between the work done and the reward given. Thus, a man who labors well deserves, or merits, his wages. To put it in another way, a man who merits can claim his reward as a matter of justice, but one who has been promised a reward out of all proportion to the work done may appeal to the fidelity and kindness, but not, strictly speaking, to the justice of the donor. In order to merit, a man must be free, since he cannot claim reward for a service which he has no power to withhold, and which, therefore, is not his to give; what he does must, obviously, be good; it must be done in the service of the person who is to confer the reward, and the latter must have agreed to accept the work done and to reward it, since nobody is bound to pay for work, however excellent, which he does not want.

METROPOLITAN. The prelate of the most important city (metropolis) in the province or country.

MINOR ORDERS. The inferior ranks of the sacred ministry—door-keepers, lectors, exorcists, and acolytes—are said to be in minor orders.

MIRACLES. The Latin word miraculum means something wonderful—not necessarily supernatural. In the theology of the Church the word miracle is

used commonly of events so wonderful that they cannot be accounted for by natural causes.

Miracles are called "signs," "marvels," "prodigies," "wonders," and are a token of God's presence, and they confirm the mission and the teaching of those who deliver a message in God's name. They are often described as "powers," inasmuch as they exhibit God's powers. They are evidences that new powers have entered our world and are working thus for the good of mankind. Christ's miracles are often called his "works," as if the form of working to be looked for from Him in whom the "fulness of the Godhead dwelt bodily." They were the characteristic works of Him who came to free us from the bondage of Nature, to be our life. to overcome death, to lead us, first to a worthier and more unselfish life, and then to a better world in which sorrow and death shall be no more. They are the first-fruits of his power; the pledges of that mighty working by which, one day, He will subject all things to Himself and make all things new.

From a different point of view, then, the same event is a "prodigy," a "sign," and a "power"; each word presenting it under a distinct and instructive aspect.

We cannot pretend to consider here, in full, the objections made to the possibility of miracles, but can only give in brief the teaching of Catholic theologians, and particularly of St. Thomas, on the matter. The latter defines a miracle as an effect which "is beyond the order (or laws) of the whole of created nature."

The definition given makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Usually, He works according to natural laws, and this for our good, since we should be unable to control natural agents and to make them serve us, unless we could count on the effects known causes will produce. But God is necessarily free; He is not subject to natural laws, and He may, for wise reasons, make created things the instruments of effects which are beyond their natural capacity. A miracle is not an effect without a cause; on the contrary, it is a miracle because produced by God, the First Cause. It is not a capricious exercise of power. The same God who operates usually, and for wise ends, according to the laws which He has implanted in Nature, may on occasion, and for ends equally wise, produce effects which transcend these laws.

MISSAL. The book which contains the complete service for Mass throughout the year.

MISSION. Mission is inseparably connected with jurisdiction, so that he who is validly sent exercises a lawful jurisdiction in the place to which, and over the persons to whom, he is sent; and, on the other hand, any person exercising a lawful jurisdiction must be held to have received a true mission. Mission precedes jurisdiction in the order of thought, but is coincident with it in practice.

A priest having the care of souls within a certain district must be sent to that district by the bishop, who has the general charge of all the souls within his diocese; he cannot appoint himself to it. "How shall they preach unless they be sent?" In a regular parish there may be more priests than one engaged in ministerial functions, but one alone has the responsibility, of the souls within it. He has ordinary, not delegated faculties; other priests ministering within his parish have not ordinary faculties.

MISSIONS, POPULAR. To quicken faith and piety among Christians whom their life in the world has made tepid and careless, is for the pastors of the

Church an object of no less solicitude than to convert the heathen. In substance, mission-preaching has been employed in every age of the Church; it was applied with extraordinary fruit by St. Francis and St. Dominic; but its reduction to a system has been the work of comparatively recent times, and was commenced by St. Vincent of Paul, when (1617) he preached his first mission to the peasants of Folleville. The Jesuits, Redemptorists, Passionists, Paulists, Dominicans, Carmelites, Augustinians and other orders have applied themselves with special earnestness to this branch of pastoral work.

MITRE. A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics.

MIXED MARRIAGES are marriages between persons of different religions. A marriage between a baptized and unbaptized person is null and void; one between a Catholic and a person of another communion is valid, but, unless a dispensation has been obtained from the Pope or his delegate, unlawful.

MONK. In the middle of the third century the persecution of Decius caused many fervent Christians to leave the cities and flee into the deserts, there to find that freedom in the divine service which human laws denied them. For a long time they lived apart, each in his own cell, supporting themselves by daily labor. The anchorites or hermits were those who specially desired solitude; of these St. Paul was the founder. St. Anthony, whose life embraces more than a hundred years (250-356), chose for a time absolute solitude, but in his later years he allowed a number of disciples to gather round him, who, though living each apart, were eager to profit by the depth and wisdom of his advice, and ready to practice whatever rules he might impose. Thus St. Anthony was the founder of Monachism, although the cœnobitic life, which has been a characteristic of nearly all the monks of later times, had not yet appeared. Of this, St. Pachomius is regarded as the originator, who, about A. D. 315, built monasteries in the Thebaid.

MONSTRANCE. From the Latin monstrare, "to show;" the vessel in which the Blessed Sacrament is exposed at Benediction or carried in procession. It has a large stem and base like a chalice, and the upper portion in generally fashioned to represent rays issuing from the host as a central sun.

MORAL THEOLOGY is the science of the laws which regulate duty. It is distinguished from moral philosophy or ethics, which is concerned with the principles of right and wrong, and with their application, so far only as they can be discovered from the light of nature; whereas moral theology estimates the moral character of actions by their conformity, or want of conformity, not only to the natural standard of ethics, but also to the Christian revelation and positive law of the Church. It is different from dogmatic theology, which investigates the truths of revelation and positive law of the Church, and the conclusions which may be drawn from them; moral theology, on the other hand, looks primarily to duty and practice, not to speculative truth; it considers faith as a moral obligation, and the truths of faith as principles of conduct.

MOZZETTA. A short vestment, quite open in front, which can, however, be buttoned over the breast, covering the shoulders, and with a little hood behind. It is worn by the Pope, by cardinals, bishops, abbots, and others who do so by custom or Papal privilege.

MYSTICAL SENSE OF SCRIPTURE. In the historical or literal sense words signify things; but sometimes God or-

dained that the things signified by the words should signify other things, and so we get the mystical or spiritual sense. St. Paul, for example, tells us in the Epistle to the Galatians that Ismael and Isaac were types of Jewish bondage and Christian liberty. The mystical sense is subdivided into the allegorical, where the things of the old signify the mysteries of the new law, the moral where they signify moral precepts, the anagogical where they signify future glory.

MYSTICAL THEOLOGY. One of the subdivisions of theology classed under the more general division of Moral Theology. It is sometimes identified with Ascetical Theology, but it seems more proper to confine its definition in such a way as to distinguish it precisely by its specific name of "Mystical," from that which is more properly called "Ascetical." According to this stricter definition it is described as comprising two parts—viz. the doctrinal and the experimental. The experimental is defined as "a pure knowledge of God which the soul ordinarily receives in a luminous darkness or obscure light of sublime contemplation, together with an experimental love so intimate that the soul, losing itself altogether, is united to God and transformed into Him." This is called Theology because it contains acts proximately referred to God as their object. Mystical because acquired by a secret operation known only to God and the recipient of His Divine favors; and experimental, because it is only by personal spiritual experience that such a knowledge of God can be gained.

N

NATIVITY OF THE BLESSED VIRGIN. Nothing is known about the place, date, or circumstances of the Blessed Virgin's birth. Joachim and Anne are known to have been her parents, and this knowledge comes from the earliest authority, which is the "Protevangelium Jacobi," an apocryphal Gospel of early date. It is recognized by St. John of Damascus and James, bishop of Edessa, while the "Liber Pontificalis," mentions in the life of Pope Leo III. that he had the history of St. Joachim and St. Anne painted in the Basilica of St. Paul. The feast of St. Anne on July 26, which is mentioned in the Roman and other Martyrologies, was sanctioned for the whole Church by Gregory XIII. in 1584. Leo XIII. raised both feasts (St. Joachim and St. Anne) to be doubles of the second class.

NAVE. That portion of the church reserved for the laity.

NECROLOGY. A book containing the names of the dead, especially of bishops who had built the church to which the necrology belonged, of benefactors, friends, &c., that they might be prayed for.

NEOPHYTE. The term was applied in the primitive Church to converts newly baptized.

NOVENA. A devotion covering a period of nine days before the Feasts of our Lord, the B. V. M., and Patron Saints.

NOVICE. The name of "novice" is given to those persons, whether men or women, and whatever their age may be, who have entered some religious house and desire to embrace its rule.

NUN. A nun is a maid or widow who has consecrated herself to God by the three vows of poverty, chastity, and obedience, and bound herself to live in a convent under a certain rule.

NUNCIO. A permanent official representative at some foreign court. The diplomatic agents of the Pope are of three classes: nuncios, inter-nuncios, and apostolic delegates.

O

OATH. The calling on God to witness that the statement made is true or to make the fulfillment of a promise bind under a more solemn obligation.

OBLATE, FATHERS. This is a congregation of secular priests, who "offer" themselves to the bishop, to be employed by him in any part of the diocese he may choose, and upon any work which he may commit to them. St. Charles Borromeo, archbishop of Milan, having found in his large diocese, parts of which were greatly neglected or totally abandoned, the need of a band of zealous self-sacrificing laborers, who would be ready to go and do at once whatever he commanded them to do, founded this congregation of "Oblates of the Blessed Virgin and St. Ambrose" in 1578. He established them in the church and presbytery of the Holy Sepulchre at Milan. Dividing the congregation into six "assemblies," he directed that two of these should always remain in the community house in the city, while the four others were at work in other parts of the diocese.

OCTAVE. The Church celebrates certain feasts till the eighth or octave day. The number eight is supposed to represent perfection, for the seven days of the week are taken as figures of the ages of the world, and the eighth of the eternal rest which is to follow them.

OFFERTORY. An antiphon which used to be sung by the choir while the faithful made their offerings of bread and wine for the Mass, and for the support of the clergy. The Offertory is said immediately after the Creed.

OILS, HOLY. There are three holy oils, consecrated by the bishops on Holy Thursday, and received from him by the priests who have charge of parishes and districts.

The oil of catechumens, used in blessing fonts, in baptism, consecration of churches, of altars whether fixed or portable, ordination of priests, blessing and coronation of kings and queens.

Chrism, used in blessing the font, in baptism and confirmation, consecration of a bishop, of paten and chalice, and in the blessing of bells.

Oil of the sick, used in Extreme Unction and the blessing of bells.

OLD CATHOLICS. A name assumed by certain priests and lay-people in Germany who protested against the Vatican definition of Papal infallibility, and formed themselves into a separate body.

OPUS OPERATUM. A word used by the early theologians and adopted by the Council of Trent to express the nature of the effects which the sacraments produce.

ORATE, FRATRES, &c. So the address begins in which, after the Offertory and Lavabo, the priest bids the people pray that his sacrifice and theirs may be acceptable to God.

ORATORY. In the earliest times Mass could only be said in private houses, and after the erection of churches it was still often said in private dwellings. The growth of the parochial system led to a distinction between parochial churches and oratories or chapels.

An oratory is nublic or private, according as it has or has not a door opening into a public thoroughfare. The older canon law allowed Mass to be celebrated in either with the bishop's permission. But the Council of Trent limited episcopal powers in the matter, and the following is the present state of the law.

A bishop may always permit Mass in a public oratory, blessed and set apart for divine service.

In the oratories of religious, seminaries, hospitals, &c.

In his own house.

In the house, wherever it may be, in which he resides at the time.

In private oratories for just cause and for a time.

But a permanent privilege of celebrating in a private oratory can be granted by the Pope alone.

ORATORY OF ST. PHILIP NERI. Philip Neri, a native of Florence, was ordained priest in 1551. He obtained (1558) from the administration of the Church of St. Jerome leave to build over one of the aisles of that church a chapel, to which he gave the modest name of an "oratory," whence arose the name of the congregation. Known as the Oratory about this time many persons afterwards eminent in the Church and the world joined him, amongst whom were Cardinal Baronius, the ecclesiastical historian. In 1564 he was requested to undertake the charge of the Church of St. John the Baptist, Rome. From this date the commencement of the congregation is reckoned.

The Oratory was introduced into England in 1847 by Dr. (afterwards Cardinal) Newman, who, during his long sojourn in Rome following upon his conversion, had studied closely the work of the holy founder and become deeply imbued with the spirit of his institute.

ORDER, HOLY. Holy Order, according to Catholic doctrine, is a sacrament of the new law, by which spiritual power is given and grace conferred for the performance of sacred duties.

ORDINARY, THE. By this name, in the language of the Church, is denoted the diocesan bishop, "who, in union with the common Father of Christendom, in virtue of the mission and the powers which he holds from our Lord, as a lawful successor of the Apostles, is called of common right, jure ordinario, to accomplish the Divine work of the sanctification of the faithful in the diocese over which he presides." The ordinary performs all ecclesiastical functions—teaching, administering the sacraments, governing the flock of Christ—in his own right; priests perform them by virtue of the delegated right which they derive from their bishop.

ORDINATION. The chief rules of law concerning the collation of holy orders, in relation to Persons, Times, and Places, form the subject of the present article.

Persons.—Women are incapable of being validly ordained, inasmuch as both the healthy natural instincts of mankind and positive Apostolic injunction (1 Cor. xiv. 34; 1 Tim. ii. 11) require that women should be "silent in the churches." When mention is made in the "Corpus Juris," of the ordination of deaconesses, this is to be understood not of ordination properly so called, but of a special benediction in virtue of which, in convents of women, those receiving it were empowered to read homilies or gospels before the community.

To receive holy orders validly, it is necessary to have been baptized and, at least for adults, to be acting voluntarily. To receive them licitly, it is necessary to be in a state of grace, to have been confirmed, to take them in regular order, to have attained the canonical age required, to be under no censure, to be sufficiently educated, to be ordained either by one's own bishop, or, if otherwise, with his license and after the production of his dimissorial letters, and, lastly, to have a legitimate and sufficient title, by which is understood, either a benefice, or a patrimony adequate to a man's support, or religious poverty—that is the poverty which religious men embrace by vow. All orders in the regular course of things are conferred by bishops; but abbots also have the power of conferring minor orders on their own subjects.

Times.—The canonical age required for

the tonsure and the three lowest grades of orders (ostiarius, lector, and exorcist) is seven years completed; for the acolyteship, twelve years completed. For the subdiaconate, the canonical age is 22, for the diaconate 23, and for the priesthood 25; in these three cases it is the beginning not the completed year that is meant. For the episcopate the full age of 30 years is required.

The tonsure can be conferred on any day, at any hour, and in any place. Minor orders can be conferred at general ordinations, and also on any Sunday or holiday, and not necessarily during Mass. Sacred orders, according to the law, can only be conferred on the Saturdays in the four Ember weeks, on the fifth Saturday in Lent, or on Holy Saturday, and always during Mass. But since the plenitude of the Papal authority can dispense with any positive law, it is to be noted that orders are legally conferred on the members of all those religious orders which have received a special privilege of such a tenor from the Holy See at times other than those named by the law. The episcopate is conferred on a Sunday, or on the festival of an Apostle, unless a Papal indult has authorized the choice of some other day.

Two grades of sacred orders that is the diaconate and the subdiaconate—cannot be conferred on the same day.

The Council of Trent enjoined (sess. xxv. 8, De. Ref.) that sacred orders should be publicly conferred in the cathedral or in one of the principal churches of the diocese in the presence of the canons. Minor orders the bishop can confer in his own palace. But notwithstanding the injunction of the council, custom has long sanctioned the collation of sacred orders by the bishop in his own house or chapel, if any reasonable cause can be shown for the non-compliance with the law.

OSTIARIUS, or Doorkeeper, holds the lowest of the minor orders in the Church. His office was more important in ancient times. He had to prevent the heathen from entering and disturbing the service, to keep the laity separate from the clergy, men from women, and to see generally that decorum was maintained. He had to guard the church and all that it contained, to open the church and sacristy at certain hours, to open the book for the preacher.

P

PALLA. A small cloth of linen used to cover the chalice.

PALLIUM. A band of white wool worn on the shoulders. It has two strings of the same material and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates and archbishops.

PALM SUNDAY. The Sunday before Easter, on which the Church celebrates Christ's entry into Jerusalem.

PARADISE. An old Persian word adopted at an early date by the Hebrews. It only occurs three times in the Old Testament, and always means simply "a park." It is used for that particular garden or park in which Adam and Eve were placed; and in the later Jewish theology for that part of Hades which was inhabited by the souls of the just, and which we call "Limbo."

PARISH. A parish in the modern sense is "a defined district of territory, the boundaries of which are settled by the Pope or by the bishop of the diocese, having one fixed rector, with power to rule and judge the people living within it, and to administer to them the sacraments."

PARISH PRIEST. A person lawfully deputed and bound to minister in his own name the word of God and the

sacraments to certain members of a diocese, who in their turn are to a certain extent bound to receive them from him.

PASSIONIST FATHERS. Their full title is, "Congregation of the Discalced Clerks of the most holy Cross and Passion of our Lord Jesus Christ." Their founder, St. Paul of the Cross, born near Genoa in 1694, put on the habit of the order in 1720. In 1721, having compiled the constitutions which he wished his followers to observe, Paul went to Rome in order to obtain their sanction. Approval having been received Paul established the first monastery of his congregation at Monte Argentaro, near Orbitello, in 1737. The rules of the society were confirmed by Benedict XIV. in 1746. In 1867 Paul of the Cross was canonized by Pius IX.

The life of a Passionist is very austere. They fast three days in every week, besides Advent and Lent; they wear nothing on their feet but sandals; they rise at night to say Matins, and, indeed, recite the office in choir at all the canonical hours. They divide their time between contemplation and action; being indefatigable in giving missions and retreats, especially to persons living in community. Besides the three usual vows, they make a fourth—that they will do their utmost to keep alive in the hearts of the faithful the memory of our Lord's passion. On the day of their profession they make a vow of perseverance in the congregation. Nevertheless, they only take simple vows.

PASSION SUNDAY. The Sunday before Palm Sunday. With Passion Sunday the more solemn part of Lent begins; the images are veiled with violet at the first vespers; the Judica psalm and the Gloria Patri are omitted at the Introit.

PASTOR. Jesus Christ, who, in the Preface for Festivals of the Apostles, is called "Pastor æternus," communicates the characteristics of a good shepherd of souls to all those who faithfully discharge the office of governing in his Church. This communication is pre-eminently made to the Roman Pontiff, who, in the collect "pro Papa" is described as "pastor ecclesiæ"; it also appertains in lesser degrees to bishops and priests, upon each one of whom it devolves to lead, feed, and gently rule, like a shepherd, the flock committed to him.

PATEN. A plate used from the earliest times to receive the Host consecrated at Mass.

PATER NOSTER. The prayer taught by our Lord to His disciples.

PATRIARCH. The dignity of Patriarch is the highest grade in the hierarchy of jurisdiction. Immediately next to the rank of Patriarch may come that of "Primate"; metropolitans or archbishops follow; under each metropolitan are ranged his suffragan bishops.

PATRON AND TITULAR OF CHURCH PLACE, &c. The title of a church is the name it bears, that is of the Trinity, St. Augustine, St. Mary. The patron saint is that saint under whose special protection the Church has been placed. Thus titular is a wider term, comprehending the persons of the Trinity, mysteries e. g. Corpus Christi, and saints. The patron of a church is generally a saint or an angel.

PAULIST FATHERS. The Institute of the Missionary Priests of St. Paul the Apostle was founded in New York by the Rev. I. T. Hecker and several associates in the year 1858. Its members are engaged in ordinary parochial work, in giving missions, in the education of their scholastics, and in literary labor.

They devote their principal labors to the spread of the true, practical knowl-

edge of Catholic doctrines among the non-Catholic people of this country. Since the inception of the order the Paulists have done splendid work in behalf of the Church in making converts.

PAX VOBIS is said by bishops after the "Gloria in Excelsis." If the "Gloria" be not said, then the bishop's salutation is the same as the priest's—viz. "Dominus vobiscum." The fact that "Pax vobis" was our Lord's Easter greeting to the Apostles made it unsuitable for penitential days.

PECTORAL CROSS. A small cross of precious metal worn on the breast by bishops and abbots as a mark of their office.

PENANCE, SACRAMENT OF. Penance is a sacrament instituted by Christ in the form of judgment for the remission of sin done after baptism, this remission being effected by the absolution of the priest, joined to true supernatural sorrow, true purpose of amendment, and sincere confession on the part of the sinner.

PENITENTIAL DISCIPLINE. The right of punishing members for offences against its laws, and depriving them altogether or for a time of its privileges, belongs to any well-constituted society. It was exercised by the Synagogue, Christ sanctioned the use of it in His Church, and St. Paul enforced the penitential law of the Church against an offender. Of course, penitential discipline in the Church, though analogous to the procedure of human societies, claims a higher origin and is of a much more serious nature. The power of inflicting spiritual penalties has been put into the hands of the Church by Christ Himself; it is exercised in His name; it may involve deprivation of the sacraments, which are the great appointed means of grace; and, on the other hand, it is the object of penitential discipline, not only to preserve the holiness of the Church, but also to awaken wholesome fear and sorrow in the heart of the offender while there is yet time, "that his soul may be saved in the day of the Lord."

PENITENTIAL PSALMS. A name given to seven psalms which express sorrow for sin and desire of pardon. The psalms are 6, 31, 37, 50, 101, 129, 142.

PENTECOST. The day on which the Holy Ghost descended miraculously on the Apostles. The ancient tradition that this Pentecost fell on a Sunday is confirmed by John xviii. 28, for if the Friday on which Christ died was the eve of the passover, i. e. Nisan 14, then the 16th, the first of the fifty days, and the fiftieth day itself must both have been Sundays.

PERJURY. A lie confirmed with an oath. To call God as a witness of what is false implies either that He does not know the truth or that He would testify to what is false. It is therefore a grievous sin against the virtue of religion.

PETER'S PENCE. An annual tax paid to the Holy See.

PILGRIM, PILGRIMAGE. The Church has approved the use of pilgrimage to holy places as a very potent help and incentive to a devout life. She also favors the practice, because she recognizes the undoubted fact that God has often granted, and still grants, interior and exterior favors, graces, and miracles, at particular places or shrines, to honor certain mysteries, and saints.

The usual motives for a pilgrimage were: the desire to realize the objects of faith and quicken religious feeling in the soul, the fulfillment of a vow or to abstain some special benefit.

PLAIN CHANT. Known also as Gregorian, or Roman, or Choral Chant, is the distinctive song of the Church. It has been defined to be a grave, diatonic, unison melody, set to the rhythm of the

words, without strictly measured time, and used by the Church in her sacred functions.

PONTIFICAL. A book containing the rites performed by a bishop.

POPE. By the title Pope is meant the Bishop of Rome, who is, according to Catholic doctrine, the successor of St. Peter, and as such the vicar of Christ, the visible head of the Church, the doctor and teacher of all the faithful.

PORTIUNCULA. This is one of the three churches, at or near Assisi, which were rebuilt by St. Francis. This old church, just like the holy chapel at Loreto, is inclosed in the middle of a spacious church, annexed to a large convent.

POSSESSION, DEMONIACAL. A state in which an evil spirit, by God's permission, inhabits the body of a rational being.

POST-COMMUNION. A prayer or prayers, varying with the day, said after the priest has taken the ablutions.

PRAYER. One of the acts of the virtue of religion.

PRAYER, APOSTLESHIP OF. An association founded in 1844 by the Jesuits at Vals, in the diocese of Puy. The Popes have shown their approval of its spirit and work by many briefs and privileges.

PREACHING. Christian preaching began with our Lord Himself, who entrusted the continuation of the work to His Apostles.

The Council of Trent teaches that preaching is the "principal office of bishops," and requires bishops, parish priests, and all who have the care of souls, to preach personally, or in case of lawful impediment by deputy, at least on Sundays and solemn feasts.

PREDELLA. The highest step of the sanctuary, on which the altar stands.

PREFACE. A prelude or introduction to the Canon of the Mass, consisting in an exhortation to thanksgiving made by the celebrant, in the answers of the minister or choir, and a prayer ending with the Sanctus, in which God is thanked for His benefits. The Greeks have only one Preface, which in the Clementine liturgy is extremely long. The Gallican and Mozarabic rites, on the other hand, are rich in Prefaces, and so originally was the Roman liturgy, which from the sixth till about the end of the eleventh century had a special Preface for nearly every feast. The number was reduced in most churches of the Roman rite to eleven, the common one, found in nearly all the ancient Sacramentaries, and ten others. The Preface of the Nativity, the Epiphany, the Cross, Easter, Ascension, Pentecost, the Trinity, the Blessed Virgin, the Apostles, and the Common.

PRELATE. A general name for an ecclesiastical dignitary.

PRESENTATION OF THE BLESSED VIRGIN. The story of Mary's presentation in the temple when three years old and her sojourn there till her marriage first appears in Apocryphal Gospels—viz. the Protevangelium and that of the Birth of Mary.

PRIESTS, CHRISTIAN. The priesthood is the second in rank among the holy orders. It is the office of a priest, according to the Pontifical, "to offer, bless, rule, preach, and baptise." First, he is empowered to offer that sacrifice of the Mass which is the centre of all the Church's worship, because in it Christ, the great high-priest, continually offers Himself in a bloodless manner, and applies that one sacrifice consummated for our redemption on the cross. Next, the priest, standing between God and his fellowmen, blesses the people in God's name. It is

his duty, if a flock is entrusted to him, to rule and to instruct it, and to administer the sacraments of Baptism, Penance, Holy Communion, and Extreme Unction, besides solemnising Marriages, etc.

PRIMATE. In early times bishops were called primates who held any commanding position in the Church. Thus the Roman Pontiff is called the primate of the whole Church; and the Council of Chalcedon declared that the primacy, or first place before all was to be accorded to "the Archbishop of Old Rome."

In modern times those bishops only are properly called primates to whose see the dignity of vicar of the Holy See was formerly annexed. Such sees are—Armagh in Ireland, Arles and Lyons in France, Mentz in Germany, Toledo in Spain, Gran in Hungary, Pisa and Salerno in Italy. None of these retain any primatial jurisdiction except Gran, the archbishop of which has still the right of receiving appeals from all the other archbishops in Hungary. Changed circumstances—especially the great facility with which the most distant countries can now communicate with Rome—have made the jurisdiction of primates almost a thing of the past.

PRIVATE REVELATION. The Christian religion is described as a revelation, on the ground that God through Christ has revealed truths to which the unaided reason could not have attained, or attained with the same certainty. This revelation was made to the whole world, just as the Mosaic religion, also a revelation, communicated God's will to a single people. But after the full revelation made to the whole human race through Christ, the New Testament speaks repeatedly of private revelations made to individuals for a particular end.

PROCESSIONS. The solemn entrance of the clergy to the altar for Mass, Vespers, &c., or of their return after service to the sacristy. Processions are also made with or without the Blessed Sacrament, relics, statues of the Blessed Virgin or the saints. On Candlemas, Palm Sunday, St. Mark's Day, three Rogation Days, Corpus Christi, and at funerals.

PROCURATOR. The authorized agent or representative of another. Thus it answers to a "proxy," when the question is of a marriage which one of the parties contracts through a representative, and to a "sponsor," when the question is of a baptism where one or both of the god-parents are not able to be present. In either of the above senses, a procurator contracts spiritual affinity not to himself, but to his principal.

PROFESSION, RELIGIOUS. A religious or regular profession is a promise freely made and lawfully accepted, whereby a person of the full age required, after the completion of a year of probation, binds him- (or her-) self to a particular religious institute approved by the Church. The full age required is sixteen years, reckoned from the day of birth. The year of novitiate or probation must have been continuous; so that if the novice had interrupted it even for so short a time as two hours, e. g. by leaving the monastery with the intention of entering some other order, the year would have to be begun anew, from the date when he renewed his resolution of seeking admission to the order. Moreover, the year of probation must be spent in the religious habit, and in a monastery or other house designed for the purpose and approved by the Holy See.

The matter of the promise is, the three essential vows of religion, poverty, obedience, and chastity, and any other vow or vows peculiar to the institute which the candidate is entering.

The following is an outline of the man-

ner of profession of a nun, as prescribed in the Roman Pontifical:

"The Pontifical office is recited as far as the Gospel. The novices, habited as during their probationary year, each accompanied by two veiled religious, are led from the convent into the church, and go up two and two into the sanctuary; there they kneel; and the priest, officiating in the character of archpriest, requests of the bishop, seated on his throne before the altar, that they may be consecrated. The bishop asks whether they are fit and worthy, and, being assured that they are, bids them come up. They obey, and range themselves in a semicircle round the bishop, who, after a short exhortation, says to them in a loud voice, 'Are you willing to persevere in the observance of holy chastity?' Each of them declares her willingness aloud, and after placing her joined hands between those of the bishop, pronounces her perpetual vows. They return to their former place, and kneel down, with heads bowed to the ground; the bishop kneels in front of the altar, and the choir sings the Litanies. After the sentence, 'Ut omnibus fidelibus defunctis,' etc., and the response, the bishop rises, and, with his mitre on, and the crosier in his hand, solemnly blesses the newly-professed, saying, 'Vouchsafe, O Lord, to bless and consecrate these Thy servants.' The response is made, 'We beseech Thee, hear us.'

"After the Litanies the professed rise, 'Veni, Creator,' is sung, and they withdraw into a robing-room to change their dress. The bishop blesses the different articles of their future costume, and first of all the habit, which they immediately put on. They reappear, two and two, and again form a semicircle round the bishop, who, after the prayers, etc., set down in the ritual, puts the veil on the head of each, the ring on her finger, and the bridal wreath on her head. After several solemn benedictions the Mass continues. At the Offertory the professed come up to lay their offerings on the altar, and at the Communion the bishop imparts to them the sacred particles which he has consecrated for them."

PROPHECY. A prophecy is the certain prediction of future events which cannot be known by natural means.

PROPOSITIONS, CONDEMNED. A proposition is "heretical" when it is directly opposed to a truth revealed by God and proposed by the Church; "erroneous," when it is contradictory to a truth deduced from two premises, one an article of faith, the other naturally certain; "proximate to error," when opposed to a proposition deduced with great probability from principles of faith; "hæresim sapiens," when it is capable of a good sense, but seems in the circumstances to have an heretical meaning; "evil sounding" or "offensive to pious ears," when opposed to piety and the reverence due to divine things according to the common mode of speaking; "scandalous," when it gives occasion to think or act amiss; "rash," when opposed to the common sense of the Church in matters of faith and morals.

PROVINCE. The territory, comprising usually several dioceses, within which an archbishop or metropolitan exercises jurisdiction.

PROVINCIAL. The religious who, being appointed either by the general of the order or by the chapter, has the general superintendence of the affairs of the order within the limits of a certain province.

PROVISION, CANONICAL. By this is meant the regular conferring of, and induction into, ecclesiastical functions. It has three principal parts or stages—designation, collation or institution, and installation.

PURGATORY. A place in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. Purgatory is not a place of probation, for the time of trial, the period during which the soul is free to choose eternal life or eternal death, ends with the separation of soul and body.

PURIFICATION, as distinct from ablution, is the pouring of wine into the chalice after the priest's communion, the wine being taken by the priest.

PURIFICATION OF THE BLESSED VIRGIN. The Levitical law declared women unclean for seven days after the birth of a male child; it excluded them from the sanctuary for thirty-three days more; on the fortieth they had to appear in the temple and to offer a lamb one year old for a holocaust and a young pigeon or turtle-dove as a sin-offering. In the case of the poor it was enough to offer two turtle-doves or young pigeons, one as a holocaust and the other as a sin-offering. The Blessed Virgin was not bound by this law, since the child born of her was conceived by the Holy Ghost. But her divine Son subjected Himself to the burdens of the law that He might set His seal to its divine origin, remove occasion of cavil, and leave us an example of humility; and similar motives induced the Virgin herself to undergo the rite of purification. It is this event which the Church celebrates in the feast which bears that name, and is kept for a reason virtually given already on the fortieth day after Christmas, i. e. February 2. However, we turn to the Mass for the day, we find no less prominence given to two other events which were simultaneous with the purification. Candles are blessed and carried in procession to remind us how the holy old man Simeon met our Lord, took Him in his arms, and declared Him the light of the Gentiles and the glory of Israel. Next, in the collect, epistle, and the gospel there are marked references to the fact that our Lord was at the same time presented in the temple before God and redeemed with five pieces of money.

PYX. A vase in which the Blessed Sacrament is reserved.

Q

QUARANTINE. A period of forty days. Indulgences of seven years and seven quarantines are often granted for certain devotions.

QUATER TENSES. An old English name for the Ember Days.

R

RECEPTION OF CONVERTS INTO THE CHURCH. We speak here only of converts who are supposed to have received valid baptism.

A baptised person who has previously belonged to an heretical sect has incurred the censures of the Church, and cannot therefore be restored to the sacraments or receive sacramental absolution till he has been absolved from censures. It may be that his error was no fault of his, and, if so, he was not a formal heretic. Still, he is treated as such in the external court of the Church, and the Pope reserves to himself the power of removing the bar of excommunication. In many countries, however, bishops receive power as delegates of the Holy See in their extraordinary or quinquennial faculties to absolve from the censure in question, and they communicate this power to all their priests who have faculties for hearing confessions.

RECLUSE. The life of a recluse is still more solitary and austere than that of a hermit; it implies that the persons practising it "live for ever shut up in their cells, never speaking to anyone but to the superior when he visits them, and to the brother who brings them necessaries. Their prayers and austerities are doubled, and their fasts more severe and more frequent."

RECTOR. The ecclesiastic who has charge of the government of a congregation or a college is called the Rector.

REDEMPTION OF MANKIND THROUGH CHRIST. The idea connected with redemption is that of being brought out of a state of bondage or slavery and restored to one's former estate. Christian usage applies the term to the acts by which Christ delivered mankind from the bondage of sin and the devil, and restored it to its original estate of friendship with God.

REDEMPTORIST FATHERS. The Congregation of the Most Holy Redeemer, was founded by St. Alphonsus Maria de Liguori in the year 1732.

On February 25, 1749, Pope Benedict XIV. approved the rules and confirmed the new institute by a solemn approbation, and St. Alphonsus called his congregation by the name of the Most Holy Redeemer. The members of the Congregation of the Most Holy Redeemer, besides the three simple but perpetual vows of poverty, chastity, and obedience, bind themselves by a vow of perseverance until death in the Institute, which they confirm in a promissory oath. They are bound by their vow of poverty to refuse all benefices, offices, or dignities outside their Congregation.

The Congregation is under the Government of a superior-general, called the Rector Major, who is elected for life by a general chapter, and is assisted by six consultors. His residence is in Rome. The superiors of the various provinces (Provincials) and of the houses (Rectors), with their consultors, are appointed for a term of three years by the Rector Major.

REGINA CŒLI. An anthem in honor of the Blessed Virgin which begins with these words, and after each of whose four clauses the Alleluia is repeated; it is said at the end of the offices of the Breviary during the Easter season.

REGULARS. Persons of either sex observing a common rule of life, bound by three vows of religion, and obeying, with regard to dress, food, and the employment of their time, the statutes of the particular order or congregation to which they belong.

RELICS. The word includes the bodies of departed saints, fragments of their bodies, articles or portions of articles which they have used, such as clothes, vestments, rosaries, and the like. The Church also venerates relics of Christ and His Blessed Mother. Such are the holy nails, lance, spear, or fragments of the True Cross, the girdle, veil, &c., of the Blessed Virgin.

RELIGION. The word "religion" denotes the virtue which deals with giving to God the honor which is His due.

RELIGIOUS ORDERS OF MEN.

The religious orders of men and women devote their lives to spreading the teachings of Christ and the practice of the Saints for human instruction. The religious life has sanctified and embraced the varied activities which have as their purpose the dispelling of that ignorance which is an obstacle to salvation. Hence has arisen the multitude of congregations which adorn the Catholic Church of our day, as follows:

Alexian Brothers.

Augustinian Fathers (O.S.A.). Augus-

tinian Province of St. Thomas of Villanova.

Augustinian Fathers of the Assumption (A.A.). Motherhouse: Rome, Italy.

Basilian Fathers (C.S.B.). Congregation of St. Basil, Toronto, Ont.

Benedictine Fathers (O.S.B.). American Cassinese Congregation.

Congregation of the Blessed Sacrament (S.S.S.). General Motherhouse: Rome, Italy.

Capuchin Fathers (O.M.Cap.).

Carmelite Fathers (O.C.C.).

Fathers of the Order of Charity (O.C). House at Galesburg, Ill.

Brothers of Charity of St. Vincent De Paul. General Motherhouse: Ghent, Belgium.

Missionaries of St. Charles. Motherhouse: Piacenza, Italy.

Brothers of the Christian Schools.

Dominican Fathers (O. P.).

Franciscan Fathers (O.F.M.).

Franciscan Fathers (O.M.C.).

Franciscan Brothers. The St. Francis' Monastery of the City of Brooklyn.

The Poor Brothers of St. Francis Seraphicus. General Motherhouse at Bleyerheide, Kerkrade, Prov. Limburg, Holland.

Congregation of the Holy Cross (C.S.C.). General Motherhouse at Paris, France.

Fathers of the Holy Ghost (C.S.Sp.). General Motherhouse at Paris.

Brothers of the Holy Infancy. Catholic Protectory, West Seneca, N. Y.

Jesuit Fathers (S.J.).

Marist Fathers (S.M.).

Society of Mary of Paris. General Motherhouse: Belgium.

Little Brothers of Mary or Marist Brothers. Motherhouse: St. Genis-Laval, Rhône, France.

Fathers of Mercy. Motherhouse and Novitiate: Ciply, Pres Mons, Belgium.

Fathers of the Pious Society of Missions (P.S.M.). Motherhouse: San Silvestro in Capite, Rome.

Oblate Fathers of the Immaculate Conception (O.M.I.). Motherhouse: Rome.

Oblate Fathers of Mary Immaculate. Motherhouse at Rome, Italy.

Oblate Fathers of St. Francis De Sales (O.S.F.S.).

Oblate Fathers of the Sacred Hearts (O.S.H.). Motherhouse at Pontigny, Yonne, France.

Brothers of Our Lady of Lourdes (C. N. D. L.). Motherhouse at Oostacker, Belgium.

Passionist Fathers (C.P.).

Paulist Fathers (C.S.P.).

Fathers of the Precious Blood (C.PP. S.).

Order of Premonstratensians (O. PRAEM.). Provincialhouse at De Pere, Wis.

Redemptorist Fathers (C.SS.R.).

Fathers of the Resurrection (C.R.). Motherhouse: Rome, Italy.

Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Blessed Sacrament of the Altar. (C.SS.CC.). General Motherhouse at Louvain, Belgium.

Missionary Fathers of the Sacred Heart (M.S.C.). Motherhouse in Rome, Italy.

Salesian Fathers. Motherhouse at Turin, Italy.

Brothers of the Sacred Heart. Established in Lyons, France.

Missionary Fathers of La Salette (M. S.). Provincial House, Hartford, Conn.

Society of the Divine Saviour (S.D.S.). Motherhouse at Rome, Italy.

Servite Fathers (O.S.M.).

Cistercian Monks (O.C.R.). Motherhouse at Citeaux, par Nuits St. Georges Côte d'Or, France.

Community of the Clerics of St. Viateur. Provincial House, St. Viators Normal Institute, Chicago.

Vincentian Fathers (C.M.). Germantown, Philadelphia, Pa.

Society of the Divine Word. Motherhouse, Steil, Holland.

The Xaverian Brothers. Motherhouse at Bruges, Belgium.

Brothers of the Christian Instruction. Founded in Britanny, France.

RELIGIOUS ORDERS OF WOMEN.

Sisters of St. Agnes. Motherhouse and Novitiate, Fond du Lac, Wis.

Sisters of St. Ann. Motherhouse at Lachine, P. Q., Canada.

Sisters of Charity of St. Augustine. Motherhouse at Lakewood, Cleveland, Ohio.

Congregation of the Assumption (B.V. M.). Motherhouse at Nicolet, P. Q.

Little Sisters of the Assumption. Motherhouse at Rue Violet, Grenelle, Paris, France.

Sisters of St. Benedict. Eichstaedt, Bavaria, and St. Mary's, Elk Co., Pa.

Benedictine Sisters of Perpetual Adoration. Motherhouse and Novitiate at Clyde, Mo., and Maria Rickenbach, Switzerland.

The White Benedictine Sisters of the Congregation of Mount Olive. Motherhouse at Jonesboro, Ark.

Sisters of Notre Dame de Bon Secours. General Motherhouse at Troyes, France.

Sisters of Bon Secours. General Motherhouse at Paris, France.

Sisters of the Bl. Sacrament for Indians and Colored People. Motherhouse and Novitiate at Cornwells, Maud P. O., Pa.

Discalced Carmelites. Monastery at Baltimore, Md.

Sisters of Charity of St. Vincent de Paul. General Motherhouse at Paris, France.

Sisters of Charity. Motherhouse at Mt. St. Joseph, Hamilton Co., Ohio.

Sisters of Charity (Gray Nuns). Motherhouse at Montreal, P. Q.

Congregation of the Sisters of Charity of the Blessed Virgin Mary. Motherhouse and Novitiate, Dubuque, Iowa.

Sisters of Christian Charity. General Motherhouse at Paderborn, Germany. Motherhouse for the U. S., Wilkesbarre, Pa.

Sisters of Charity. Motherhouse at Nazareth, Ky.

Sisters of Charity of Our Lady, Mother of Mercy. Motherhouse at Tilburg, Holland.

Sisters of Charity of Providence. General Motherhouse at Montreal, P. Q.

Poor Clares. The first Poor Clares came from Rome, Italy. Monastery in U. S., Omaha, Nebr.

Faithful Companions of Jesus. General Motherhouse at Paris, France.

Daughters of the Cross. Motherhouse at Lambezellec, France.

Daughters of Jesus. Motherhouse at Kermaria, Brittany-France.

Sisters of the Divine Compassion. Motherhouse at Good Counsel, White Plains, N. Y.

Sisters of St. Dominic. Motherhouse at St. Catherine's Convent, Springfield, Ky.

Dominican Sisters of the III. Order of St. Dominic. Motherhouse, New York City.

Dominican Sisters of the Perpetual Rosary. Convent at West Hoboken, N. J.

Dominican Sisters. Monastery, Newark, N. J.

Little Franciscan Sisters of Mary. Motherhouse at La Baie St. Paul, diocese of Chicoutimi, P. Q., Canada.

Sisters of the III. Order of St. Francis. Motherhouse at Peoria, Ill.

Sisters of St. Francis. Motherhouse at Allegany, N. Y.

Sisters of St. Francis of Mary Immacu-

late. Motherhouse and Novitiate at Joliet, Ill.

Sisters of the III. Order Regular of St. Francis. Motherhouse at Oldenburg, Ind.

Sisters of St. Francis. Motherhouse at Buffalo, N. Y.

Sisters of St. Francis of the Sacred Heart. Motherhouse at Burlington, Iowa.

Sisters of the III. Order of St. Francis. Motherhouse at Tiffin, Ohio.

Franciscan Sisters. General Motherhouse at Salzkotten, near Paderborn, Germany. Motherhouse for the U. S., St. Louis, Mo.

Sisters of the III. Order of St. Francis of Assisi, M. C. Motherhouse and Novitiate, St. Francis P. O., Wis.

Sisters of St. Francis. Motherhouse and Novitiate at St. Francis Convent, Dubuque, Ia.

School Sisters of St. Francis. Motherhouse and Novitiate, Milwaukee, Wis.

Franciscan Sisters (for Colored Missions). Motherhouse at Mill Hill, London, N. W., England.

Franciscan Sisters of the Perpetual Adoration. Motherhouse at La Crosse, Wis.

Franciscan Sisters of Christian Charity. Motherhouse and Novitiate at Alverno, Wis.

Franciscan Sisters of the Sacred Heart. Motherhouse at Joliet, Ill.

Hospital Sisters of St. Francis. General Motherhouse at Muenster, Westphalia, Germany.

Poor Sisters of St. Francis of the Perpetual Adoration. General Motherhouse at Olpe, Arnsberg, Westphalia, Germany.

Sisters of the Poor of St. Francis. General Motherhouse at Aachen, Germany.

Sisters of III. Order of St. Francis. Motherhouse at Bay Settlement, Wis.

Sisters of the III. Order of St. Francis. Motherhouse, Chicago, Ill.

Sisters of St. Francis. Motherhouse at Peoria, Ill.

Franciscan Sisters of the Immaculate Conception. Motherhouse at Little Falls, Minn.

Felician Sisters, O.S.F. General Motherhood at Cracow, Austria.

Sisters of the Third Order of St. Francis. Motherhouse at Grimmenstein, Switzerland.

Sisters of St. Francis. Motherhouse at St. Joseph's Hospital, Maryville, Mo.

Sisters of the III. Order of St. Francis of the Congregation of Our Lady of Lourdes. Motherhouse at Rochester, Minn.

Sisters of Our Lady of Charity of the Good Shepherd of Angers. Motherhouse at Angers, France.

Sisters of Our Lady of Charity of Refuge. (Called Good Shepherd.) First House at Caen, France. Introduced into America at Buffalo, N. Y.

Gray Nuns of the Cross. Motherhouse at Ottawa, Ont.

Society of the Helpers of the Holy Souls. Motherhouse at Paris, France.

Ladies of the Cenacle. Motherhouse, Europe. Convents at New York City.

Sisters of the Holy Child Jesus. Motherhouse at Mayfield, England.

Sisters of the Holy Cross. Motherhouse at Notre Dame P. O., Ind.

Sisters of the Holy Cross and of the Seven Dolors. Motherhouse at St. Laurent, P. Q.

Sisters of the Holy Family. Convent at San Francisco. Cal.

Congregation of the Sisters of the Holy Family. (Colored Sisters.) Monastery and Novitiate at New Orleans, La.

Sisters of the Holy Family of Nazareth. Motherhouse at Rome, Italy.

Daughters of the Holy Ghost. Motherhouse at St. Brienc, Côtés du Nord, Bretagne, France.

Sisters of the Holy Ghost. Motherhouse at Dubuque, Iowa.

Sister-Servants of the Holy Ghost. Convent at Shermerville, Ill.

Sister-Servants of the Holy Heart of Mary. Motherhouse at Paris, France.

Sisters of the Holy Humility of Mary. Motherhouse near New Bedford, Villa Maria, Lawrence Co., Pa.

Sisters of the Holy Names of Jesus and Mary. General Motherhouse at Montreal, P. Q.

Sisters of Poor Handmaids of Jesus Christ. General Motherhouse at Dernbach, Germany.

Congregation of the Sisters-Servants of the Immaculate Heart of Mary. Motherhouse at Monroe, Mich.

Sisters of the Holy and Immaculate Heart of Mary. Novititiate at Pico Heights, Los Angeles, Cal.

Sister-Servants of the Immaculate Heart of Mary. (Good Shepherd.) General Motherhouse at Quebec.

Sisters of the Incarnate Word and Blessed Sacrament. Founded at Lyons, France.

Sisters of Charity of the Incarnate Word. Motherhouse at San Antonio, Tex.

Religious of Jesus-Mary. General Motherhouse, Rome, Italy.

Sisters of St. Joseph (of Carondolet). Founded in the city of Puy, France.

Sisters of St. Joseph. Motherhouse at Concordia, Kans.

Sisters of St. Joseph. Motherhouse, Novitiate and Scholasticate at La Grange, Ill.

Sisters of St. Joseph. Motherhouse and Novitiate at St. Augustine, Fla.

Sisters of St. Joseph. General Motherhouse at Chambery, France.

Sisters of St. Joseph of Bourg, France. Motherhouse at Bourg, France.

Polish Sisters of St. Joseph. Motherhouse at Stevens Point, Wis.

Little Company of Mary. Motherhouse at Rome, Italy.

Little Sisters of the Poor. Established at St. Servan, Brittany, France.

Sisters of Loretto, at the Foot of the Cross. Motherhouse and Novitiate at Loretto, Nerinx P. O. Ky.

Ladies of Loretto. General Motherhouse at Munich, Bavaria.

Order of Our Lady of Lourdes. Motherhouse at New Orleans, La.

Sisters Marianites of Holy-Cross.

Sisters of St. Mary. Provincialhouse and Novitiate at Lockport, N. Y.

Sisters of St. Mary. Motherhouse at St. Louis, Mo.

Sisters of Mercy. Founded at Dublin, Ireland. Established generally throughout the United States. First Motherhouse and Novitiate at Pittsburg, Pa.

"The Institution of Mercy," New York City. Founded from the Motherhouse, Dublin, Ireland.

Sisters of Misericorde. Motherhouse at Montreal, P. Q.

Institute of Mission Helpers. Motherhouse at Baltimore, Md.

School Sisters of Notre Dame. General Motherhouse at Munich, Bavaria.

Sisters of Notre Dame (Namur). General Motherhouse at Namur, Belgium.

Sisters of Notre Dame. General Motherhouse at Muelhausen, Germany.

Sisters of the Congregation of Notre Dame. Motherhouse at Villa Maria, near Montreal.

Sisters of St. Joseph of Peace. Motherhouse at Nottingham, England.

Sisters of the Most Precious Blood. Motherhouse at Maria Stein, Ohio.

Sisters of St. Mary. Motherhouse at St. Mary's, Beaverton P. O., Oregon.

Sisters Adorers of the Precious Blood. Motherhouse at St. Hyacinth, P. Q.

Sisters of the Presentation B.V.M.

Founded in Ireland. Motherhouse at San Francisco, Cal.

Sisters of Providence. Motherhouse at St. Marys of the Woods, Vigo Co., Ind.

Oblate Sisters of Providence. Motherhouse at St. Francis Convent, Baltimore, Md.

Sisters of Divine Providence. Motherhouse at San Antonio, Tex.

Sisters of Providence of Kentucky. (Legal title.) General Motherhouse at St. Jean-de-Bassel, Lorraine.

Sisters of Divine Providence. Motherhood at Pittsburg, Pa.

Sisters of the Perpetual Adoration of the Blessed Sacrament. Motherhouse at New Orleans, La.

Ladies of the Sacred Heart. General Motherhouse at Paris, France.

Missionary Sisters of the Sacred Heart of Jesus. General Motherhouse at Rome, Italy.

Sisters of the Sorrowful Mother. General Motherhouse at Rome, Italy.

Servants of Mary. Motherhouse at Enfield, Ill.

Society of the Divine Savior. Motherhouse at Rome, Italy.

Ursuline Nuns. Founded by Nuns from France. Established generally throughout the United States.

Visitation Nuns. Founded at Annecy (Savoy).

Independent Convents.

Visitation Convent, Riverdale-on-Hudson, New York City.

Visitation, Academy and Novitiate, Villa de Chantal, Rock Island, Ill.

Georgetown Visitation Convent, West Washington, D. C.

Visitation Convent, St. Louis, Mo.

St. de Chantal Academy of the Visitation, St. Louis, Mo.

Visitation Convent, Mobile, Ala.

The Baltimore Academy of the Visitation, Baltimore, Md.

Visitation Convent, Frederick City, Md.

Visitation Convent of Mt. de Chantal, Wheeling, W. Va.

Visitation Convent, Washington, D. C.

Mt. de Sales Academy of the Visitation, Catonsville, Md.

Visitation Convent, Evanston, Ill.

Visitation Convent, Parkersburg, W. Va.

Visitation Convent, Maysville, Ky.

Visitation Convent, Richmond, Va.

Visitation Convent, Villa Maria, Wytheville, Va.

Visitation Convent, Wilmington, Del.

Visitation Convent, Dubuque, Iowa.

Visitation Convent, St. Paul, Minn.

Visitation Convent, Cardome, Georgetown, Ky.

Visitation Convent, Tacoma, Wash.

Visitation Convent, Brooklyn, N. Y.

RESERVATION OF THE HOLY EUCHARIST. In all ages, of course, the Blessed Sacrament has been reserved for the sick, and the first Christians, in the times of persecution, kept the Eucharist at home and gave communion to themselves.

RESERVED CASES. Certain sins, power to absolve from which is reserved by the superior to himself and not imparted to inferiors, who have ordinary or delegated jurisdiction over other sins. Papal cases are reserved to the Pope, episcopal cases to the bishop, the reserved cases of regulars to the prelates of the order.

RESPONSE. Verses said after the Lessons, because part of it is said by one reader or singer to whom the choir answer with the rest of the responsory.

RESTITUTION. The principle "Do wrong to no man" implies that if we have done another any injury we are bound to make good the loss. Thus, if we

have converted another's property to our own use, we must give it back to him; if we have destroyed anything that is his, even without benefiting by the action, we must hand over to him an equivalent at our own cost. We are also bound to indemnify him for any inconvenience that he may have suffered by being deprived of his property. Restitution applies, as far as the case admits, to any injury to another's life or limb, wife, goods, or good name, and is binding under pain of mortal sin where the matter is serious. Absolution may be given before restitution is actually made, provided that the penitent has the intention of restoring as soon as possible. If the intention is not carried out, the penitent grievously sins. It should be noted that they who co-operate in causing injury are bound to make restitution.

RESURRECTION OF THE BODY. The doctrine of a general resurrection of the dead.

RESURRECTION OF CHRIST. The mystery of Christ's resurrection from the dead. This is the greatest of Christ's miracles and the strongest proof of His Divinity.

RITUAL. A book which contains the forms to be observed by priests in the administration of the sacraments in funeral services and burials and in most of the blessings which they can give by ordinary or delegated authority.

ROCHET. A vestment of linen, fitting closely, with close sleeves reaching to the hands, proper to bishops and abbots. The use of it is also granted to certain other dignitaries.

ROGATION DAYS. The Monday, Tuesday, and Wednesday before Ascension Day are observed by all Catholics of the Latin rite as days of solemn supplication, and are called Rogation days because the Litany of the Saints is chanted in the procession which takes place on each of the three days, rogatio being the Latin equivalent for the Greek word litany. Those who are bound to recite the breviary are also bound to say the litany privately, if not in procession. These litanies are called lesser, by comparison with the more ancient and solemn chanting of the litany on St. Mark's Day.

ROSARY. A form of prayer in which fifteen decades of Aves, each decade being preceded by a Pater and followed by a Gloria, are recited on beads.

RUBRICS. Directions for the order to be followed in Mass and other sacred rites.

S

SABAOTH. This word, retained in the Sanctus, is often confounded with Sabbath, but has an entirely different significance, being from host or victim.

SACRAMENTALS. The name "sacramental" was given to rites which have some outward resemblance to the sacraments, but which are not of divine institution.

SACRIFICE. Sacrifice is an act of external worship in which God is honored as the Principle and End of man and all things, by the oblation of a visible creature, by submitting it to an appropriate transformation by a duly qualified minister.

SACRILEGE. The violation of a sacred object.

SAINTS, INTERCESSION AND INVOCATION OF. The Council of Trent teaches that "the saints reigning with Christ offer their prayers for men to God; that it is good and useful to call upon them with supplication, and, in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Savior, to have recourse to their prayers, help, and aid." The prayer which we may address to the

saints is of course wholly different from that which we offer to God or Christ. "We pray God," says the Roman Catechism, "Himself to give good or free us from evil things; we ask the saints, because they enjoy God's favor, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the mode, for to God we say properly, Have mercy on us, Hear us; to the saints, Pray for us." Or, if we ask the Blessed Virgin or the saints to have pity on us we only beseech them to think of our misery, and to help us "by their favor with God and their intercession"; and "the greatest care must be taken by all not to attribute what belongs to God to any other." Two points, then, are involved in the Catholic doctrine—the intercession of the saints and the utility of invoking them.

SALVE, REGINA. The antiphon said after Lauds and Compline from Trinity Sunday to Advent.

SANCTUARY. The part of the church round the high altar reserved for clergy.

SANCTUS, THE. The Sanctus forms the conclusion of the Preface in all the liturgies.

SCAPULAR. A dress which covers the shoulders. But it is best known among Catholics as the name of two little pieces of cloth worn out of devotion over the shoulders, under the ordinary garb, and connected by strings.

SCHISM. A tear or rent (Matt. ix. 16; Mark ii. 21); a division of opinion (John vii. 43; ix. 16; x. 19); party spirit in the Christian Church (1 Cor. i. 10; xi. 18; xii. 25); and then, in Fathers and theologians, a technical word to denote formal separation from the unity of the Church.

SEAL OF CONFESSION. The obligation of the confessor in keeping absolutely secret the knowledge gained through sacramental confession.

SECRET. A prayer said by the celebrant in a low voice, which cannot be heard except by himself, after the Offertory and before the Preface.

SECULAR CLERGY. In proportion as the monastic institutions grew and spread, the contrast between the cloister or the cell and life outside of these was more vividly realized, and when the profession of Christianity had become general, the contrast was more marked between the secular and the monastic life. To the clergy of all ranks and orders serving Christ in the world, not bound by vows or by a rule of life, the term "secular" is applied.

SECULARISATION. The extinction of the title by which property, whether real or personal, is held by the Church, and the placing of that property at the disposal of the secular power. It is obvious that such extinction of title cannot justly take effect except with the consent of the Holy See, as representing the whole Church. Historically, such consent has seldom been asked or obtained; the utmost concession to equity that civil governments are accustomed to make in such a case is to enter into a treaty with the Holy See for regulating the compensation, generally a most inadequate one, awarded to the clergy, secular or regular, whose property has been secularized. This has been done in France, Austria, and Catholic countries generally. In England, Ireland, Sweden, Denmark, and Holland, no compensation for the expropriation of Church property has ever been made.

SEMINARY. A school or college for the training of young persons destined for the priesthood.

SEQUENCE. A rhythm sometimes sung between the Epistle and Gospel; also

called a "prose," because not in any regular metre. At first, the sequence was merely a prolongation of the last note of the Alleluia after the Epistle, till, to avoid the wearisome effect of such a prolongation, words, appropriate to the occasion, were substituted.

SERAPHIC DOCTOR, THE. St. Bonaventure; he became Minister-General of the Franciscans in 1256.

SERVITES. The order of the "Religious Servants of the Holy Virgin," commonly called the Servites, was founded in 1233 by seven Florentine merchants, whose names were Monaldi, Manetti, Amidei, Lantella, Uguccioni, Sostegni, and Falconieri.

SHROVETIDE. The three days following Quinquagesima Sunday—the time for shrift or confession.

SIMONY. Giving or receiving, or intending to give or to receive, anything temporal for anything spiritual.

SIN. Any thought, word, or deed against the law of God.

SISTERHOODS. The principal Sisterhoods are as follows:

1. Sisters of the Assumption.—Founded by Monsignor Affre, archbishop of Paris, in 1839, chiefly as an educational order. The habit is violet, with a cross on the breast, and a white veil.

2. Sisterhood of Bon Secours.—This institute was founded by Mgr. de Quélen, archbishop of Paris in 1822, for the care of the sick in their own homes, and also of orphans. It was formally approved by the Holy See in 1875.

3. Sisters of St. Brigid, or of the Holy Faith.—Founded in 1857 to take charge of poor schools for girls and little boys.

4. Sisters of Charity.—Called also "Gray Sisters," "Daughters of Charity," "Sisters of St. Vincent of Paul." This congregation, after many and long-continued tentative operations, was founded at Paris in 1634 by St. Vincent of Paul for the work of nursing the sick in hospitals. The constitution of the society has never varied. The sisters take simple vows, which are yearly renewed; they add a fourth vow, by which they bind themselves to serve the sick. Postulants are admitted to the habit at the end of six months; the period of probation lasts for five years. The dress of a Sister of Charity is too well known to need description.

5. Sisters of Charity of St. Paul.—This congregation was founded by M. Chauvet, a French curé, assisted by Mdlle. de Tylly, in 1704.

6. Sisters of Charity.—This institute was founded in 1815 by Mary Frances Aikenhead, for the purpose of ministering to the sick and poor in hospitals and at their own homes. The sisters, though not in any way connected with the celebrated foundation of St. Vincent of Paul, have "very nearly, if not exactly, the same objects of Christian charity in view." The congregation was approved by the Holy See in 1834. The vows are perpetual; the rule is that of the Society of Jesus so far as it is suitable for women; a probation of two years and a half is undergone before admission to the habit.

7. Sisters of the Good Shepherd.—This society, the chief object of which is the reformation of fallen women, was founded by the Pére Eudes and Marguerite l'Ami in 1646.

8. Sisters of the Holy Child Jesus.—This is a recent institute, founded for teaching both the rich and the poor.

9. Sisters (Little) of the Poor.—This admirable institute was founded in 1840 by the curé of St. Servan, M. le Pailleur, aided by four women of humble birth, whose names were Marie Augustine, Marie Thérèse, Jeanne Jugon, and Fauchon Aubert, for the support, relief, and

nursing of aged or infirm poor persons. The sisters maintain (their resources being chiefly got by begging from door to door) thousands of the aged poor in many countries.

10. Sisters of Mercy.—This important and flourishing order was founded by Miss Catherine McAuley, for carrying on all the works of mercy, both spiritual and corporal. The foundress took the title of her order from that of St. Peter Nolasco; its rule, with some slight modifications, from that of the Presentation Nuns. Except in the case of recent filiations, each convent is independent of every other, and is completely under the jurisdiction and control of the bishop of the diocese. Besides the three essential vows the sisters take a fourth—to devote themselves for life to the service and instruction of the poor, sick, and ignorant.

11. Sisters (Poor) of Nazareth.—An offshoot from the institute of the Little Sisters of the Poor, which it resembles in most respects.

12. Sisters of Providence.—Founded some years before the French Revolution, chiefly in order to meet the difficulty of obtaining sound education in country districts, by M. Moye, vicar of a parish near Metz.

13. Sisters (School) of Notre Dame.—An order which had for its primary object the salvation of the souls of poor children. In 1809 the mother house and the administration of the order was established at Namur, France. The rules and constitutions received the formal approbation of the Holy See in 1844.

14. Sisters of La Sainte Union des Sacrés Cœurs.—Founded at Douai by the Abbé Debrabant. The rule and constitutions are chiefly taken from the rule prescribed by St. Francis of Sales to the nuns of the Visitation. The object of the institute is the education of girls in every rank of society.

15. Sisters of the Faithful Virgin.—This order was founded mainly for the care of orphans. The mother house is at La Délivrande in Normandy.

SOCIETY OF THE FAITHFUL COMPANIONS OF JESUS. This congregation, founded at Amiens by Madame de Bonnault d'Houet in 1820, under the direction of the Père Varin, of the Company of Jesus, to labor for the sanctification of souls and the female education.

SODALITY. A religious congregation or association consisting of lay persons, male or female, or both male and female, meeting together at stated times, under ecclesiastical direction, for the performance of pious exercises, and recommending to each of its members conformity in life and conversation to a body of rules, framed in order to promote the honor of God, devotion to the Blessed Virgin, the spread of good works, and the spiritual advancement of those who faithfully observe them.

SOUL. The primary principle of life, and by living things all such as have the capacity of motion from within.

SPONSORS. Persons who, according to the practice of the Church, assist at the solemn administration of baptism, to make profession of Christian faith in the name of the baptized.

STATIONS OF THE CROSS. A series of pictures or statuary representing the different events in the Passion of Christ, each Station corresponding to a particular event. Usually, they are ranged round the church, the first station being placed on one side of the high altar, the last on the other. The Stations are among the most popular of Catholic devotions, and are to be found in every church. Sometimes they are erected in the open air, especially on roads which lead to some church or shrine standing on a hill.

STIGMATA. The word stigmata sig-

nifies "I bear the marks of Jesus in my body." Such marks were set on slaves who had run away, on slaves consecrated to the service of a heathen god, on captives, and sometimes soldiers branded the name of their general on some part of their body.

In the year 1226 St. Francis of Assisi was on Mount Alvernus to keep his annual fast of fortv days in honor of St. Michael. One morning, says St. Buonaventure, about the 14th of September, the feast of the Exaltation of the Cross, Francis saw a seraph flying towards him. There was a figure of a man attached to a cross between the wings. After the vision disappeared, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by some of the friars and by Alexander IV. during the lifetime of the saint, and after his death by fifty friars, St. Clare, and a multitude of seculars. St. Buonaventure assures us that he had the testimony of Alexander IV. from the Pope's own lips. The Church keeps a feast of the Stigmata of St. Francis, instituted by Benedict XII.

STOLE. A narrow vestment made of the same stuff as the chasuble, and worn round the neck. The Pope always wears the stole. Bishops and priests wear it at Mass—the priest crossed over his breast; the bishop, who has already the pectoral cross on his breast, pendant on each side. They also wear it whenever they exercise their orders by administering sacraments or by blessing persons or things. In some places it is, in others it is not, worn in preaching, and the custom of the place is to be followed. Deacons wear it at Mass, or at Benediction, &c., when they have to move the Blessed Sacrament, over the left shoulder and joined on the right side.

STOLE-FEES. The fees, varying in different countries, which it is customary among the laity to pay to a priest at the time of his discharging any sacred function for their benefit—e. g. in marriages, christenings, and funerals.

SUICIDE. Those who voluntarily, and while in the full possession of their faculties put an end to themselves, are deprived of ecclesiastical burial. But in such cases the canon law inclines to a lenient judgment; and if a person be found, for instance, drowned or poisoned, and it be not proved that he had expressed the deliberate intention of taking his own life, the law prefers to presume some other cause of death, such as the act of a malefactor, or accident, or temporary aberration of mind.

In many countries the civil law now requires that persons who have committed suicide, even though the wilfulness of the act and their sanity at the time be established, shall be buried in the churchyards. In such a case the ministers of the Church take no part in the funeral obsequies.

SULPICIANS. A society of priests who devote themselves to the care of theological seminaries. They derive their name from the seminary of S. Sulpice in Paris, where they were established by their founder, M. Olier, in 1642.

SUPREMACY. By this is meant the doctrine that the chief authority has the power to ordain and judge in the last resort without appeal in all causes and over all persons, ecclesiastical as well as civil.

SURPLICE. A garment of white linen worn over the cassock in choir and in the administration of the sacraments. It is among the most familiar, and at the same time is one of the most modern of Church vestments.

SUSPENSION. A prohibition by which a cleric is forbidden to exercise his orders or his clerical office, or to ad-

minister and enjoy the fruits of his benefice.

SYLLABUS. The Syllabus was a digest or table of the errors condemned on various occasions by Pius IX., drawn up and circulated by his orders.

SYNODAL EXAMINERS. A committee of learned ecclesiastics, appointed in the diocesan synod, numbering not less than six, and (as a rule) not more than twenty members, whose duty it is to ascertain and test the qualifications of candidates for benefices or other Church preferment. They hold office only from one diocesan synod to another. If the committee be reduced below six in the interval between two synods, the bishop makes provisional appointments so as to complete the prescribed number.

SYNODALS. A small payment in the nature of a "cathedraticum," due from the incumbents of benefices to the bishop.

T

TE DEUM. A hymn in the form of a psalm, recited at the end of Matins on all feasts except Holy Innocents, and on all Sundays except during penitential seasons.

TEMPERANCE is equivalent to restraint or moderation; but it is commonly used for moderation in certain strong appetites which are concerned with the preservation of the individual or of the race, such as eating, drinking, and generation. Modesty, chastity, sobriety, and similar virtues come under the head of temperance.

Among us, the word temperance is still further restricted to mean moderation in the use of intoxicants, and sometimes, but incorrectly, it is taken to mean total abstinence from these. The Catholic Church teaches that the use of wine is, in itself, perfectly lawful. At the same time, the Church holds that drunkenness is a mortal sin. Hence, all her children are bound at least to be temperate.

TEMPORAL POWER. Temporal power was formerly exercised by the Pope as king of the states of the Church.

The Popes have not ceased to declare, that the preservation of their temporal independence is necessary, as human affairs are constituted, to the free and full exercise of their spiritual authority.

THEOLOGICAL VIRTUES. Faith, Hope, and Charity are called the theological virtues, because they relate immediately to God. The moral or cardinal virtues are concerned with our duties, and so relate to Him indirectly; but the theological virtues have Him for their immediate object—it is God in whom we believe and hope and whom we love. These virtues are supernatural because they are beyond the reach of man's natural powers, and because they enable him to attain a supernatural end.

THURIBLES. A vessel as old as the use of incense in the Church, in which the incense is carried.

TIARA. A head-dress surrounded with three crowns, which the Pope wears as a symbol of sovereignty.

TITHES. Tithes are the tenth part of all fruits and profits justly acquired, owed to God in recognition of His supreme dominion over man, and to be paid to the ministers of the Church.

TONSURE. The shaving of the crown in a circle, which is a distinguishing mark of clerics. Among some of the monastic orders and friars the tonsure leaves only a circle of hair round the head; the tonsure of secular clerks, on the other hand, is small.

TRADITION. Properly the act of handing down. Christ left His Church with no written books, and with nothing but tradition to guide it. St. Paul insists

on the necessity of holding to the Christian tradition.

TRANSEPT. In architecture the part of the church which forms the short arms of the cross on which the plan is laid. It extends on the north and south side of the area between the nave and the choir.

TRAPPISTS. A branch of the Cistercian order. The founder Armand Jean le Bouthillier de Rancé, born in 1626, was of a noble family. He was ordained priest in 1651. In 1660 he resigned all his benefices except the abbacy of La Trappe, and told the monks that they would thenceforth have to live by the rule of what was called the "Strict Observance" of the Cistercian order. La Trappe was an ancient monastery lying in the heart of La Perche, not far from Séez, founded as a Cistercian house in 1140 by Rotrou, count of Perche. The final result was the discipline of La Trappe. They are not free to choose the kind of work which they like best. The abbot himself works, and often takes up the most abject sort of employment. Their indoor employments, when the weather does not allow of outdoor labor, include carpentry, joinery, copying, binding, sweeping, and many other useful toils.

Probably the most trying part of all the discipline is the silence, no monk being allowed to speak to his brother on any occasion. The abbot and the guest-master are the only persons in the convent who are permitted to speak to strangers.

TRENT, COUNCIL OF. The general councils of the fifteenth century succeeded on the whole in one of the principal objects for which they were convened, that of restoring or maintaining the unity of Christendom. At Constance the great schism was closed; at Basle the difficulty with the Hussites was arranged; at Ferrara-Florence East and West were momentarily reunited. Hence it was natural, that when religious dissension and disturbance broke out in the sixteenth century, a general council should be confidently looked to as the remedy. And yet, as Pallavicini remarks, the remembrance that the Nicene Council did not put down Arianism, nor that of Chalcedon Eutychianism, with other like instances, might have served to moderate expectation and check disappointment, if it should prove that the great Œcumenical Council of the sixteenth century, though inferior in no respect to any, even the very greatest of its predecessors, nevertheless, far from suppressing Protestantism, ushered in a long period of strife between Catholics and the various heterodox bodies in every land—a strife of which the end appears to be still distant.

TRINITY, HOLY. The mystery of the Trinity consists in this, that God, being numerically and individually one, exists in three Persons, or, in other words, that the Divine essence, which is one and the same in the strictest and most absolute sense, exists in three Persons, really distinct from each other, and yet each really identical with the same Divine essence. The Father is unbegotten, the Son begotten, the Holy Ghost proceeds from the Father and Son. Each Person is really distinct from the other, each is the true, eternal God, and yet there is only one God. We can understand how three individual men are distinct from each other and yet possess humanity in common. The unity of the three Divine Persons is altogether different. When we speak of them as one God, we mean not only that each is God, but that each is one and the same God, and herein is the mystery, incomprehensible to any created intelligence.

TUNIC. A vestment proper to subdeacons, who are clothed in it by the bishop at ordination, and like the dalmatic. Even this distinction is not, so far as we know,

generally observed. It is also worn by bishops under the dalmatic when they pontificate.

TWELFTH DAY. Another name for the Epiphany, it being the twelfth day after Christmas.

TYPE. Types are persons, things, actions, and events of the Old Testament ordained by God to foreshadow the future. The existence of types is expressly set forth in both the Old and the New Testament. The term "type," which originally means model, form, or figure, is taken from the New Testament. St. Paul says that the first Adam was "a figure of Him that was to come," inasmuch as his carnal paternity is an image of the spiritual paternity of Christ.

U

URSULINES. This teaching order was founded by St. Angela Merici, of Brescia, in 1537. The objects of their institution is to nurse the sick, teach young girls, and sanctify their own lives. It was known as the Congregation of St. Ursula. A bull of Paul III. (1544) confirmed the title.

USURY. Usury, in its wider signification, means all gain made by lending. This is a sense which usury often has in the classics, and so understood usury occurs whenever a man lends capital at interest. Now, however, usury signifies unjust gain on a loan, unjust because not justified by the loss, risk, &c., of the lender or the advantage to the borrower, or because the amount of gain is exorbitant.

It became more and more evident that commerce could not exist without a rate of interest, and reflection showed many just grounds on which a moderate rate could be exacted. Such are the risk to the lender, the loss to which he is put by the want of capital with which he might trade and the fruit which the money yields. It was long, however, before opinion adapted itself to new circumstances.

V

VATICAN COUNCIL. This council met on December 8, 1869, and is not yet concluded.

VEIL. Three Eucharist veils were in use in the ancient Church, the paten veil for covering the bread before consecration, the chalice veil, and a very thin transparent veil for covering both paten and chalice. The offertory veil was used, according to the various parts of the ceremonial of High Mass. It seems to be the same as the benediction veil with which the subdeacon now covers the chalice at High Mass, and which is also used at the Benediction of the Blessed Sacrament.

The nuptial veil is worn by brides in the marriage ceremony. St. Ambrose speaks of a veil stretched over the heads of the bride and bridegroom during the celebration of marriage, with a mystical significance.

VESTMENTS. Long before the ecclesiastical vestments were distinguished by their form from those in common use certain garments were reserved for the officiating clergy, though they were identical in form with the ordinary garb.

VIATICUM. Holy Communion given to those in danger of death.

VICAR-APOSTOLIC. By this is meant either a bishop or archbishop, to whom the Roman Pontiff delegates a portion of his jurisdiction; or an ecclesiastic, not necessarily a bishop, who, acting under a Papal brief, or in virtue of instructions received from the Sacred Congregation of Bishops and Regulars, is commissioned to exercise the episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, from whatever cause, is in-

capacitated from its full and efficient discharge.

VICAR-GENERAL. Is an ecclesiastic appointed by the bishop of the diocese to assist him in matters of administration.

In matters of jurisdiction the vicar general is regarded as the ordinary, and his tribunal is identical with that of the bishop, so that there is no appeal from the one to the other. But he is bound to keep carefully within the limits of his commission; thus he may not do any of those things which come under the definition of "Pontificalia," and belong to the episcopal order, such as making the holy oils, consecrating churches, altars, chalices, &c. Nor may he decide anything without a special mandate, which it may be reasonably presumed the bishop could not have intended to entrust to him by his general commission. For instance, although his commission warrants him to do all formal acts required in the institution of ecclesiastics to benefices, offices, or dignities, it does not authorize him to confer any of these; to do so lawfully he must have a special mandate. He cannot summon a synod, nor visit the diocese; "and generally, in business of an arduous and weighty nature, he cannot act without consulting the bishop." The powers of a vicar-general cease when his commission is cancelled by the bishop; upon his resignation; when, from whatever cause, the bishop's own jurisdiction in the diocese ceases.

VIGILS. The watch kept on the night before a feast.

VINCENT OF PAUL, ST., SOCIETY OF. This society, which exists for the purpose of helping the poor, was founded at Paris in 1833.

VIRTUE. A good quality of the mind whereby a man lives rightly and which no one uses wrongly, which God works in us without our aid.

VISITATIO AD LIMINA APOSTOLORUM. That it was a duty incumbent on a Catholic bishop to visit from time to time the tombs of the Apostles Peter and Paul at Rome, in order to honor the institution of Christ in the person of his vicar, to strengthen his own communion and that of his flock with the living center of Christianity, and to report the state of his diocese to the Supreme Pastor and Ruler, was a conviction which had been growing in force for centuries, and had found continuous practical expression in those innumerable visits of bishops to Rome which the annals of the Church record. Leo III. (Ep. i.) ordained that bishops should visit the limina Apostolorum, but without prescribing anything as to the time. In the sixteenth century the practice assumed the form of a positive law. Sixtus V. by the Constitution "Romanus Pontifex" (1585) ordained that the bishops of Italy, the islands in the Adriatic, and the neighboring parts of Greece, should be bound to visit the limina Apostolorum once in three years; the bishops of France, Spain, England, Germany, and other countries within the North and Baltic Seas, as also of the islands in the Mediterranean, once in four years; all other bishops in Europe and those of Africa, once in five years; and all Asiatic and American bishops, once in ten years. The visit was to be made either in person, or, if a legitimate hindrance intervened, by a suitable proctor or representative.

VISITATION, EPISCOPAL. To visit his diocese, and ascertain the state and progress of religion in every part of it, is of course one of the main portions of that duty which belongs to the bishop's office. The aim of such visitations is described as comprehending the maintenance of sound doctrine, the expulsion of heresy, the reformation of morals, the right arrangement of whatever relates both to persons and things ecclesiastical, and the

encouragement of the faithful, by preaching and other means, to lead religious and peaceful lives.

VISITATION, ORDER OF THE. This order was founded at Annecy in 1610 by the holy widow Jane Frances, Mme. de Chantal (who was canonized in 1767), under the direction of St. Francis de Sales, then bishop of Geneva. It was designed by the bishop to be open to widows and ladies of weak health as well as to the young and robust; hence but few corporal austerities were required by the rule, and at first there was no enclosure, so that the religious could freely visit the sick and needy in their own homes. On the other hand, the employment of time and the regulation of the thoughts were provided for in the rule with great minuteness. St. Francis did not wish the religious to be exempt from the jurisdiction of the bishops, and therefore he would not consent to the appointment of a superior for the whole order. The rule of enclosure was adopted in 1618. Many houses of "Visitandines"—so these nuns are called in France—soon arose, and have ever been conspicuous for the order, harmony, and piety which reigned in them. Ven. Marie Marguerite d'Alacoque, so well known in connection with the devotion to the Sacred Heart, belonged to this order.

VISIT TO THE BLESSED SACRAMENT. The daily visit to a church in order to engage in silent prayer before the Blessed Sacrament.

VOCATION. Vocation is taken for that "disposition of Divine Providence" whereby persons are invited to serve God in some special state—e. g. as ecclesiastics or religious. The ecclesiastical vocation is manifested by the pious desires of the heart, by innocence of life, by the sincere love of Christ, by pure zeal for God's glory and the salvation of souls. That to the religious state, or the perfect practice of the evangelical counsels, comes to souls with a certain pressing invitation, with a strong desire of self-sacrifice and a clear perception of worldly vanity, with a certain attractiveness for intimacy with Christ and for the exaltation of His holy Name. But it is given differently to different persons, and prepares them "powerfully" though "sweetly" for the practice of solid virtue. "If thou wouldst be perfect," said our Lord, "go sell what thou hast and give to the poor, . . . and come, follow Me."

VOWS. A vow is a deliberate promise made to God in regard to something possessing superior goodness.

VULGATE. The name is now commonly given to the Latin version of the Bible, authorized by the Catholic Church. In this version all the books found in the Hebrew Bible were translated by Jerome from the Hebrew and Chaldee originals, except the Psalter, which belongs to an Old Latin version revised by Jerome. Judith and Tobias were freely translated by Jerome from the Chaldee (this Chaldee, however, being merely the version of Hebrew originals now lost; see Neubauer, "Book of Tobias," p. xvi.). In the rest of the Old Testament books, and in the deuterocanonical portions of Esther and Daniel, we have the Old Latin translation unaltered; the New Testament consists of the Old Latin text revised by Jerome from the Greek.

W

WASHING OF HANDS BEFORE AND AFTER MASS. A rubric of the Roman Missal directs the celebrating priest to wash his hands in the sacristy before he puts on his vestments.

WHIT-SUNDAY. The common English name for Pentecost.

WITCHCRAFT is the art of doing things wonderful, and apparently supernatural, without the intervention of God. Perhaps a more exact definition would be a power, real or supposed, of producing, in concert with an evil spirit, effects beyond the reach of natural means and operations.

Those who deny the existence of evil spirits, and maintain that all the cases of demoniacal possession mentioned in the Bible and recorded elsewhere are merely cases of disease, are of course still less inclined to admit the reality of witchcraft. Imagination, morbid fancy, terror of the unknown, private spite, knavery, credulity, and hallucination, sufficiently account, in their eyes, for all of which witches have ever been accused, or have accused themselves. The former opinion —namely, that any commerce between human beings and evil spirits is imaginary and impossible—is repugnant to Scripture and the implicit teaching of the Church, and cannot be held by Catholics. But it does not follow that because we believe that obsession is a fact, and that human beings can and do come under the influence of evil spirits, we should therefore admit the reality of any such leagues or compacts with the devil as the records of witchcraft assume.

X

XAVERIAN BROTHERS. This teaching institute was commenced at Bruges in 1839, and definitely established in 1846, by Theodore James Ryken, a native of Elshout, in the Catholic province of North Brabant, Holland. His object was to "found a congregation of men who would sacrifice their lives to the Christian education of youth." The first professions were those of himself and twelve young brothers, made on October 22, 1846. Ryken took the name of Brother Francis Xavier, after the Apostle of the Indies, who was chosen patron of the congregation. Soon afterwards he opened St. Francis Xavier's College at Bruges for day scholars and boarders: this is said to have become "the most flourishing school in the city."

DECREES

ON

DAILY COMMUNION

Ratified and Confirmed



BY

HIS HOLINESS POPE PIUS X

December 20th, 1905

February 14th, 1906

I.

Decree

Of the Sacred Congregation of the Council

On receiving Daily the Most Holy Eucharist

The Council of Trent, having in view the unspeakable treasures of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The holy Synod would desire that at every Mass the faithful who are present should communicate not only spiritually, by way of internal affection, but sacramentally, by the actual reception of the Eucharist" (*Sess.* 22, *cap.* 6). Which words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet, and should derive therefrom abundant fruit for their sanctification.

And this wish of the Council is in entire agreement with that desire wherewith Christ our Lord was inflamed when He instituted this divine Sacrament. For He Himself more than once, and in no ambiguous terms, pointed out the necessity of eating His flesh and drinking His blood, especially in these words: "This is the bread that cometh down from heaven; not as your fathers did eat manna and are dead: he that eateth this bread shall live for ever" (*John* vi. 59). Now, from this comparison of the food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, whereas, in the Lord's Prayer, we are bidden to ask for "our daily bread," the holy

Fathers of the Church all but unanimously teach that by these words must be understood, not so much that material bread which is the support of the body, as the Eucharistic bread which ought to be our daily food.

Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to our Lord may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients (*S. Augustine, Serm.* 57 *in Matth., de Orat. Dom. n.* 7). Hence the holy Council of Trent calls the Eucharist "the antidote whereby we are delivered from daily faults and preserved from deadly sins" (*Sess.* 13, *cap.* 2).

This desire on the part of God was so well understood by the first Christians, that they daily flocked to the holy table as to a source of life and strength. "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread" (*Acts* ii. 42). And that this practice was continued into later ages, not without great fruit of holiness and perfection, the holy Fathers and ecclesiastical writers bear witness.

But when in later times piety grew cold, and more especially under the influence of the plague of Jansenism, disputes began to arise concerning the dispositions with which it was proper to receive Communion frequently or daily; and writers vied with one another in imposing more and more stringent conditions as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to communicate daily, and to derive from this most healing Sacrament its more abundant fruits; the rest being content to partake of it once a year, or once a month, or at the utmost weekly. Nay, to such a pitch was rigorism carried, that whole classes of persons were excluded from a frequent approach to the holy table; for instance, those who were engaged in trade, or even *those who were living in the state of matrimony.*

Others, however, went to the opposite extreme. Under the persua-

sion that daily Communion was a divine precept, and in order that no day might pass without the reception of the Sacrament, besides other practices contrary to the approved usage of the Church, they held that the Holy Eucharist ought to be received and in fact administered it, even on Good Friday.

Under these circumstances the Holy See did not fail in its duty of vigilance. For by a decree of this Sacred Congregation, which begins with the words *Cum ad aures,* issued on the 12th February, *A. D.* 1679, with the approbation of Innocent XI., it condemned these errors, and put a stop to such abuses; at the same time declaring that all the faithful of whatsoever class, merchants or tradesmen or married persons not excepted, might be admitted to frequent Communion, according to the devotion of each one and the judgment of his confessor. And on the 7th December, 1690, by the decree of Pope Alexander VIII., *Sanctissimus Dominus,* the proposition of Baius, postulating a perfectly pure love of God, without any admixture of defect, as requisite on the part of those who wished to approach the holy table, was condemned.

Yet the poison of Jansenism, which, under the pretext of showing due honor and reverence to the Holy Eucharist, had infected the minds even of good men, did not entirely disappear. The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Sacrament survived the declarations of the Holy See; so much so, indeed, that certain theologians of good repute judged that daily Communion should be allowed to the faithful only in rare cases, and under many conditions.

On the other hand there were not wanting men of learning and piety who more readily granted permission for this practice, so salutary and so pleasing to God. In accordance with the teaching of the Fathers, they maintained that there was no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the good effects of daily Communion would, they alleged, be far more abundant than those of Communion received weekly or monthly.

In our own day the controversy has been carried on with increased warmth, and not without bitterness, so that the minds of confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and devotion. Accordingly, certain dis-

tinguished men, themselves Pastors of souls, have urgently besought His Holiness Pope Pius X. to deign to settle, by his supreme authority, the question concerning the dispositions requisite for daily Communion; so that this usage, so salutary and so pleasing to God, might not only suffer no decrease among the faithful, but might rather be promoted and everywhere propagated; a thing most desirable in these days, when religion and the Catholic faith are attacked on all sides, and the true love of God and genuine piety are so lacking in many quarters. And His Holiness, being most earnestly desirous, out of his abundant solicitude and zeal, that the faithful should be invited to partake of the sacred banquet as often as possible, and even daily, and should profit to the utmost by its fruits, committed the aforesaid question to this Sacred Congregation, to be looked into and decided once for all (definiendum).

Accordingly, the Sacred Congregation of the Council, in a plenary session held on the 16th December, 1905, submitted the whole matter to a very careful scrutiny; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

FIRST

Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.

SECOND

A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vainglory, or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

THIRD

Although it is most expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is

sufficient that they be free from mortal sin, with the purpose of never sinning in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves even from venial sins, and from all affection thereto.

FOURTH

But whereas the Sacraments of the New Law, though they take effect *ex opere operato* nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving, according to each one's strength, circumstances, and duties.

FIFTH

That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (ne quemquam avertant) from frequent and daily Communion, provided that he is in a state of grace, and approaches with a right intention.

SIXTH

But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors, and preachers—in accordance with the approved teaching of the Roman Catechism (*Part.* ii, *cap.* 4, n. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

SEVENTH

Frequent and daily communion is to be promoted especially in religious Orders and Congregations of all kinds; with regard to which, however, the decree *Quemadmodum,* issued on the 17th December, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also

in all Christian establishments, of whatever kind, for the training of youth.

EIGHTH

In the case of religious institutes, whether of solemn or religious vows, in whose rules, or constitutions, or calendars Communion is assigned to certain fixed days, such regulations are to be regarded as *directive* and not *preceptive.* In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

NINTH

Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious controversies concerning the dispositions requisite for frequent and daily Communion.

All this having been reported to His Holiness Pope Pius X. by the undersigned Secretary of the Sacred Congregation in an audience held on the 17th December, 1905, His Holiness ratified and confirmed the present decree, and ordered it to be published, anything to the contrary notwithstanding. He further ordered that it should be sent to all local Ordinaries and Regular Prelates, to be communicated by them to their respective seminaries, parishes, religious institutes, and priests; and that in their reports concerning the state of their respective dioceses or institutes, they should inform the Holy See concerning the execution of the matters therein determined.

Given at Rome, the 20th day of December, 1905.

✠ VINCENT, Card. Bishop of Palestrina, Prefect.

Cajetan De Lai, Secretary.

L. ✠ S.

II.

Decree

By which Daily Communicants may gain all Indulgences, without being obliged to Confess weekly.

His Holiness Pope Pius X. most earnestly desires that the praisworthy custom, so very acceptable to God, by which the faithful, in a state of grace and with a right intention, approach daily to Holy Communion, may become more general and may lead to more virtuous lives. For which reason, graciously and gladly receiving the petitions of many persons addressed to him through the Most Eminent Cardinal Casimir Gennari, he has justly determined to grant a special favor to all those who follow or desire to follow the practice aforesaid.

Pope Clement XIII., of happy memory, by a decree of this Sacred Congregation of the 9th day of December, 1763, granted to all the faithful, "who, striving to purify their souls by frequent confession of their sins, were accustomed, unless they were legitimately hindered, to approach the Sacrament of Penance at least once a week, and were not conscious of having committed any mortal sin since their last confession, the privilege of gaining all Indulgences whatsoever, without the actual confession which otherwise would be necessary for gaining them; this concession, however, being in no wise applicable to the Indulgences of a Jubilee, whether ordinary or extraordinary, or to other Indulgences granted in like manner; for which, besides the other works enjoined, sacramental confession must be made within the time prescribed." Now, however, to all the faithful who, being in a state of grace and having a right and devout intention, are accustomed daily to receive the Holy Sacrament of the Altar, even if they once or twice

in a week omit their daily Communion, Our Most Holy Father Pius X. grants that they may avail themselves of the above-mentioned Indult of Clement XIII., of happy memory, without the weekly confession which in other circumstances is still of obligation for rightly gaining the Indulgences that occur during the week. His Holiness, moreover, has graciously declared that this privilege will hold good in future times. Anything to the contrary notwithstanding.

Given at Rome, the 14th day of February, 1906.

A. CARD. TRIPEPI, *Prefect*.

✠ D. PANICI, Archbishop of Laodicea, *Secretary*.

L. ✠ S.

The present rescript has been shown at the Secretariate of the Sacred Congregation of Indulgences and Holy Relics. In testimony whereof, &c.

Given at Rome, at the aforesaid Secretariate, the 16th day of February, 1906.

JOSEPH M. CANON COSELLI, *Substitute*.

L. ✠ S.